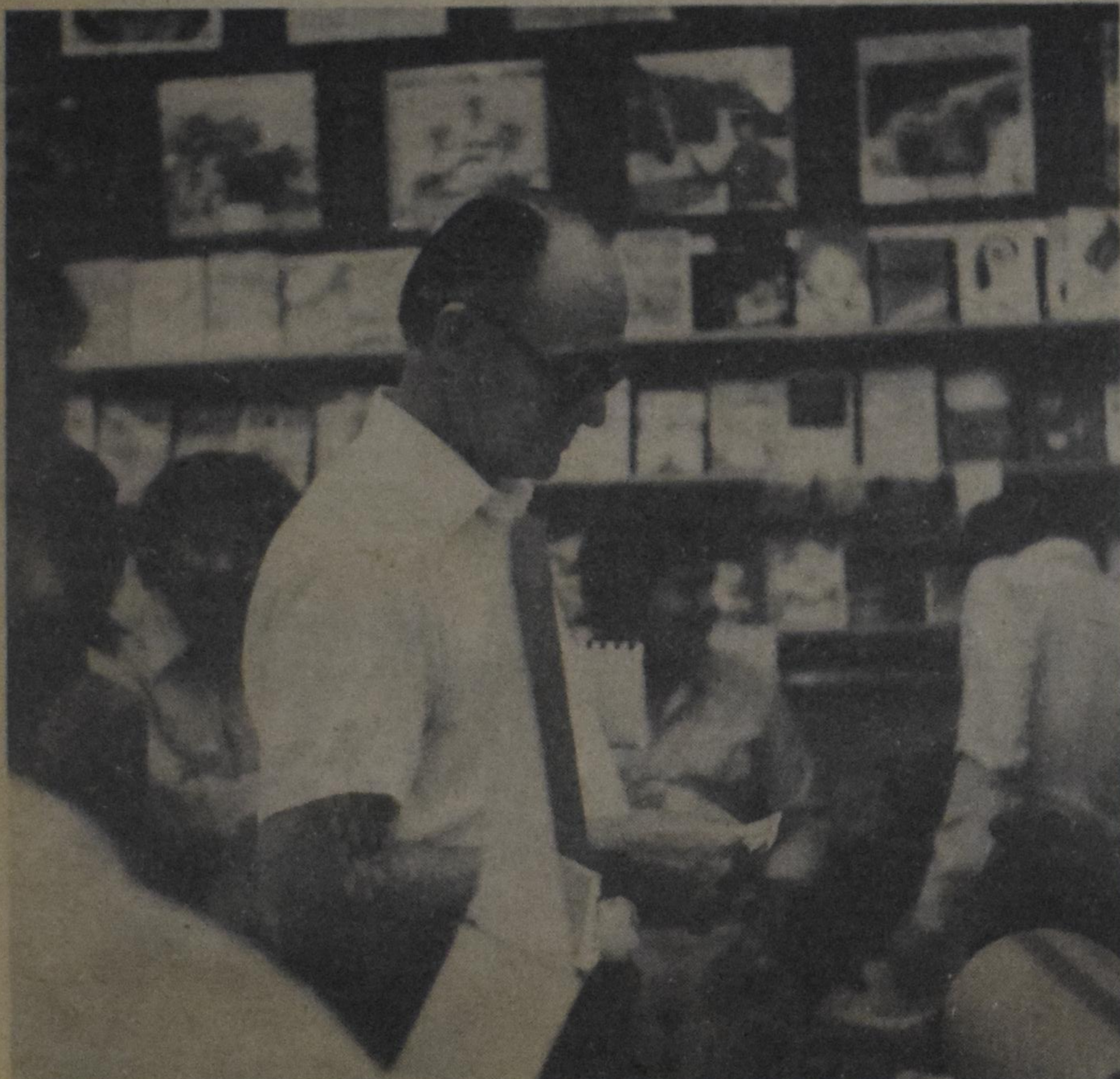


## "Media blitz" scheduled for Honduras



A citizen of Argentina, Rev. Juan S. Boonstra produces radio and television programs which enjoy widespread acceptance throughout Latin America. His citizenship, he reports, opens doors for him that would be closed to North Americans. Rev. Boonstra is shown here in a Mexican bookstore started by Christian Reformed missionaries.

CHICAGO — The Back to God Hour's Spanish language department is cooperating with the Christian Reformed Board for World Missions to reach a Central American nation in a unique way this winter.

For three weeks in February, Christian Reformed messages will literally saturate the media in Tegucigalpa,

Honduras. Rev. Juan Boonstra's Spanish language radio programs, radio spots, television programs, and television spots will be broadcast on local stations many times every day. Posters, brochures, sound trucks, newspaper ads, and church bulletin announcements will complete the "media mix."

The effort will be called *Reforma '79*.

The four Christian Reformed missionaries in Honduras, along with Mexico missionary Jack Roeda, will coordinate preliminary details of the campaign and handle follow-up work after the campaign is finished. Many lay members of the Christian Reformed Church in Honduras will also participate.

The purpose of the campaign is to bring the Reformed, Christian message to people in the Tegucigalpa areas by dramatically increasing outreach efforts for a relatively short period of time. Missionaries are praying that a by-product of the campaign will be valuable personal contacts in Tegucigalpa and a revitalization of the Christian Reformed Church there.

Tegucigalpa, a city of 250,000, was selected for the campaign because of its concentration of Christian Reformed missionaries, and because of its easily accessible mass media. Christian Reformed activity in the city originally began many years ago when local people responded to Back to God Hour broadcasts.

*Reforma '79* represents several "firsts" for the Christian Reformed Church and the agencies involved. It will be the most extensive media event ever launched by The Back to God Hour's Spanish language department. It will be the first time The Back to God Hour and the Board for World Missions have worked together on such an ambitious project in Latin America. It will also be an important event for the Central America Field Council, which includes all Christian Reformed representatives in Honduras — from both the World Relief Committee and the Board for World Missions.

*Reforma '79* will be financed by a single donor in the United States. The final stages of the campaign will be witnessed by a group of North Americans who will travel through Honduras in February in a RACOM tour group. RACOM, a non-profit organization dedicated to promoting The Back to God Hour, is responsible for maintaining our church's overseas broadcast ministry.

Last October, Back to God Hour radio programs and radio spots were broadcast for 60 days in Tampico, Mexico. The letter response to that limited campaign was impressive — statistics indicate that about a quarter million people in the Tampico area heard one or more programs or spots. Based on that experience, the full-scale saturation campaign in Tegucigalpa should arouse even more interest in the gospel.

"We have several strong feelings about *Reforma '79*," Rev. Boonstra commented recently. "First, we're deeply concerned about the spiritual needs of the people in Latin America — and, in this case, the particular needs of the people in Tegucigalpa. Second, we're a bit fearful, because the concept of media saturation is so new to us."

"But we're also joyful," Rev. Boonstra continued. "The Lord has opened this unique door for us, and our denominational agencies are able to work hand in hand to move forward in His strength. We don't know what kind of response *Reforma '79* will actually generate, but we know its potential is awesome."

"It is a time for prayer," Rev. Boonstra concluded. "We need God's blessing on this endeavor, and above all, the people of Tegucigalpa need to know the living Christ."

## The challenge of Latin America: theological reflection

by Arie Leder

Rev. Leder is presently in Costa Rica awaiting visas for entry into Puerto Rico where he will teach.

Latin American presents many challenges to the missionary in his attempt to proclaim the gospel relevantly; learning a new language is only a beginning of a culture which runs very deep. Recently challenges of another kind have arisen. Let me tell you something about these.

Many are familiar with Nicky Cruz' *The Cross and the Switchblade*, a popular book about a New York Puerto Rican gang leader's coming to terms with Christ. It is a story about the power of the gospel. But a long time before the switchblade became a tool for gangs in New York the sword and cross were making an impact in Latin America. This impact was different, however.

Whereas in the novel we read of how the cross overcame one Latin boy's switchblade, the history of Latin America reveals a conquest by the

cross and sword. In other words, the gospel was first brought to Latin America by conquerors, by men who came to claim for themselves what belonged to others, men who came to steal the great riches of the Indian civilizations, men who robbed, raped, and pillaged whole civilizations for the glory of God and of Spain. In exchange the Indian was baptized, often at sword's point.

While *The Cross and the Switchblade* points to liberation and freedom, the cross and sword in Latin America has for years meant only one thing: bondage. From the beginning the Gospel has been associated with bondage and slavery, with service to Europeans (Spanish, Portuguese, French, Dutch, English) and later to North Americans.

The oppression of the Spanish conquerors lasted for centuries during which time bondage was institutionalized. The Spanish way of life, in which the Church and the State ran the affairs along with the upper class, was imposed on the colonies. The native population at the bottom of the social ladder had nothing to say, and was

allowed to seek out an existence. This order of society was seen as a divine order with no possible change. Thus Indians slaved in the silver mines of Bolivia, ruining their lungs and lives in the poisonous atmosphere of mercury vapours while the rich enjoyed the benefits; the best land was taken by the powerful, land on which the native population worked for a pittance.

Latin America became the resource centre for the Spanish Empire and through it for the hungry West. During these many years the Church maintained its position of power and influence, but it did much work: it soothed the soul while the landholders sapped the bodily, economic, social, emotional and spiritual vitality of the native population.

This unholy alliance of cross and the sword, church and state, has shown some cracks of late. In many Latin American countries clergymen have insisted that the government deal justly with the many poor and remove the privileges of the few rich. In El Salvador, for example, priests have been shot and killed and many have been pressured to leave; in Brazil

those who work for the Archbishop of Recife, Dom Helder Camara, are prepared for that knock on the door or that quick shove into a car, and some have disappeared. The state will not touch the archbishop. He is too well known. In spite of opposition by the government and the rich landholders, the down-trodden and the poor finally have some on their side who preach and live a gospel that touches their day to day lives, not just their eternal souls.

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NEXT WEEK

Dutch Immigrant Society



# Viewpoint

## The clock that wouldn't stop

Have you ever stared a clock in the face for 10 hours straight, hoping to catch it off-guard? You can do that to another person and, eventually, one of you is going to break down and laugh. But not with a clock.

It was one of those wintery days when The Bug got the better of me and I was confined to bed. What is it the commercial says? "Those aches and pains that accompany a cold." That was it. Anyway, there you are in the dark confines of a bedroom, drapes drawn, lights out, alarm clock ticking.

Just you and that alarm clock, ticking. Its sweep hand covers the face of the clock every 60 seconds, playing tag with the numbers 1 to 12 and then starting all over again.

Can you imagine doing that all day? Being a clock, I mean. Keeping time, second by second, minute by minute, hour by hour and going through the same routine every day.

You stare the clock in the face, hoping it will get all flustered, forget its place and lose two or three seconds during the process. Just think of all the time you could save, out-staring a clock.

That second hand marked time like a Sousa march and it never let up. You may doze off for an hour or two but when you wake up you discover that the clock continues its never-ending tick. The hour hand may have moved up one or two notches, the minute hand may have relocated to a more comfortable spot between the 11 and 12 ... but it's the same old clock.

That lacquered clock wasn't my enemy, at least not that day. With most of those silly winter aches and pains, the best cure is time. The faster the clock ticks, the nearer you are restored to health.

You tend to become, as it were, a one-man crowd in a colosseum, encouraging the sweep hand of the clock to go

faster, faster so that time will pass by quickly. You want the clock to skip seven o'clock and to go right from six to eight so that you will be nearer the time of recovery.

You do a lot of thinking when you are confined to that laying position. You think about what you should be doing at work, you think about family and friends, the summer, your future. I think about these well-known words in Ecclesiastes 3: "To everything there is a season, and a time to every purpose under heaven." A time to be sick and a time to be healthy.

You appreciate your health more after you've been off your feet for a while. The more serious the confinement, the deeper your appreciation for health.

Time heals many of our frailties; at least, the less serious ones. Time will mend broken bones and bruises. We encourage our clocks to move along quickly so that those broken bones may heal.

Time proved to be both a friend and an enemy during the Second World War, the Korean War and the Viet Nam War. Those at home wished that the war would end so that their loved one could come home. An engaged couple longs for their wedding day and undoubtedly prays daily that the time may go quickly.

For us as Christ's children, the clock is not moving fast enough for we long for an eternity with Him. We long for Christ's return to make us new. We pray: "Come quickly, Lord." We know that Christ will return and that His time is drawing near. That is our comfort.

But time is the Devil's enemy. For he knows that his time is coming to an end and that his power as Satan will stop when Christ returns and when the Devil is banished to an eternity of Hell.

Keith Knight

by Keith Knight

## Strike-prone England tries to return to normal

Life in Britain is miserable these days. The weather is worse than the usual dampness. Snow and ice is clogging airports and streets. What's more, there is simply no-one available to work.

A million municipal and health workers across the country went out on strike recently, making it the largest single labor stoppage since the General Strike of 1926. Ambulance drivers, garbage collectors, road crews and others went on strike and 25,000 of them marched on the House of Commons in London.

Rail traffic came to a halt and air traffic was stopped as a result of airport employee strikes and bad weather.

Britain has enough trouble with snow at the best of times. Two inches of the white stuff normally brings the country to a halt and the recent outbreak of municipal strikes made driving conditions the worst in 16 years.

Prime Minister James Callaghan's Labor Government has backed down from an earlier stand that it will offer 5% increases in wages. No more.

Britain's municipal workers are pushing for a \$144 minimum wage for a 35 hour week. For some, this represents an increase of more than 40 per cent. That is an indication of extremely low wages and the government and/or management will certainly have to do some giving before the strikes end.

The nation has been plagued with crippling strikes for longer than some of us dare to remember. Some of the strikes and some of the tactics were reflective of a militant union. Others

were the result of an arrogant management whose profit line and tight purse strings were their only concern.

When a militant union comes to loggerheads with an arrogant management, one thing is certain to follow — a bitter strike. And when militant unions meet with arrogant government negotiators, you are bound to have a large, crippling strike ... one that will bring the country to a grinding halt.

Britain must sort out her own affairs, of course. Government must pay a fair wage to its employees and the unions must also be reasonable in their demands. A bit of co-operation there, boys. Or is that too much to ask?

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## How do we communicate the Gospel? — Conclusion

Rev. Johan D. Tängelder

## DATELINE: The World

"Christ is the Answer!" I saw this message painted on a barn alongside a highway in British Columbia. I have seen the same statement, in enormous letters, painted on the outside wall of a large church in downtown Manila. Is this Gospel proclamation? I like to ask: "If the Gospel is the answer, what are the real questions?"

Dr. Francis Schaeffer once said that evangelical Christians are often answering questions nobody is asking. When and wherever that is true — communication has broken down. Theologians, missionaries, and pastors shouldn't only discover the real questions, but respond to them as well. What are some of the real questions?

### Demonology

In Asia and Africa, the demonic and the world of evil spirits are a horrifying reality in the world view of millions. It is unrealistic to ignore beliefs that so strongly influence the lives of so many.

In the East, the Lordship of Christ over demonic powers should be emphasized. Christ is the Liberator. He is Victor over Satan himself. The people in the East need to see that Christ's power is supreme even over magic,

evil spirits, witchdoctors and their curses. The message of salvation, of real and lasting deliverance from the power of evil must be proclaimed with a ringing conviction.

### Secularism

In the Philippines, the evangelistic message often comes in a pietistic, other worldly form, which sees no place for a distinct contribution to social or political issues as such.

The Protestant church has preached a compartmentalized Christianity in culture where a distinction between the sacred and the secular is not known. For example, the rural Filipino reads the signs of nature, lives by nature, and relates it to the Unseen Owner. Religion is integrated in the whole of life of the average Filipino, though secularism is very much on the rise in academic circles.

David and Evelyn Feliciano, Filipino evangelical educators, criticize Protestants for fragmenting the Gospel, "Despite our insistence that all of life is God's," they say, "in actual practice, the Protestant church has divided life into secular and sacred, the laity and the clergy, the physical and the spiritual, and has put undue

emphasis on the latter. The stress on the eternal destiny of man necessarily obviates his physical, social and economic needs now. The teaching does not therefore address to the totality of the person and so long as the emphasis is only on the world beyond, Protestant society will have very little impact or influence on the total Philippine life."

Missions should not only reach the masses, but the educated as well. The formation of a Christian community of scholars should be considered. These scholars are needed in every branch of science and learning. From a Biblical perspective, the trained Third World national leader can address himself to the issues of life where he is in today's world.

The Gospel with its demands and blessings for all of life is the message needed. The presentation of this message is a great challenge for any missionary.

### Poverty

The church through her mission is to reach man with his peculiarities, yearnings, hopes, aspirations, his longing for peace and his rebellion against God. The target of the mission-

ary struggles with poverty, injustices, class distinctions. The poor man sees the rich man living in luxury, owning one or more cars, while he is undernourished and lives in a shack. As his heart is filled with bitterness, he cries out for justice.

In the Philippines, the per capita annual income is still only \$400. The average annual increase in population is 2.8%. The prospects for economic expansion are not bright. Government leaders predict that in the next two years, the Philippines will be hit by a recession.

In this context, the church shouldn't proclaim only a futuristic Gospel, saying nothing and doing nothing about the miserable poverty of the masses. The church is to challenge the evil and to affirm the good, to oppose injustice and support the needy, hungry and oppressed, to spread — in word and deed — the liberating Gospel for this life and the life to come.

Communicating the Gospel is difficult in this complex and dangerous world. But in reliance upon the power of the Spirit of love and truth, the church can go forward — proclaiming the good news of salvation to every creature until her Lord returns.



## LETTERS

### Churches should check priorities

Dear Sir:

In reply to Mr. Durk De Jong, the organist, "to pay or not to pay" (C.C. Jan. 5, 1979).

First of all, we do not have too many paid, professional organists in our C.R.C. circles. Historically we are not so inclined. It is not so long ago that an organ in church was not even allowed.

Times changed, and hence, organs were accepted; many people volunteered to play an organ, and some to a professional degree, and all to the glory of God.

Times have changed again, and in some churches, church music has become quite important: large choirs, children's and adult; consequently a need was created for professional organists and choir directors, to spend between 32 to 40 hours a week on music. Some churches have invested thousands of dollars on organs, instruments and music. I see nothing wrong paying for such an important

function.

However, if a church cannot even afford the quotas, let alone some extra's for evangelism, etc., that church should look for volunteers, good organ players, and thank them publicly on occasions for such good effort; the same for Sunday School teachers, treasurers, etc.; in fact, we should compliment each other for Kingdom work; too often we take it for granted.

The minister, who once told Mr. Durk De Jong, that organists are jealous and greedy, let me assure you, as a merchant and as a member of a C.R.C. that I meet many people that fit such category.

I am sure many people are proud of you and your wife, and the many volunteers in God's House. Should a church be so financially blessed and able to afford a paid musical director and organist, by all means let them do so. However, churches should make sure where their priorities lie.

T. Vanderzwaag  
Orillia, Ont.

### Unrest within the church

A response on the article of Rev. Dirk Hart on the church page (C.C. Dec. 22, 1978).

My heart responds "yes," when he writes: "a new Christian will opt for the second church." Even though I am an "old" Christian in this denomination, I think I must have become a thorn in its flesh and also vice versa. When the Lord makes alive all the stuff you previously learned and you get excited about Christ's love for you and His doings all around you, you have had it.

The church thinks it can get away without a vital knowing he says. In closing their ears and eyes to see what God is doing all over the earth, they may well fall under the category of the church in Ephesus in Rev. 2:2-5. That church, too, did lots of good things. However, their lampstand will be removed if not returning to their first love and doing the works they did at first. This is also in answer to: Catechism classes just before Rev. Harts article. All the right argu-

ments I see. But where do I read: When you receive catechism instruction, you shall be saved? The vow made to bring up children to the "utmost of your power", does not have to mean that. Maybe Bible instruction instead might be the answer.

The discontentment with catechism classes is so wide-

spread that we should carefully look into why the unrest. I wonder myself if it has to do with: "The letter killeth, but the Spirit makes alive." To me these 2 articles have something in common. Rev. Hart's letter unknowingly answers the previous one.

E. Bosma  
New Westminster, B.C.

### Questions need for college

Dear Sir:

It is not my intention to throw cold water on the enthusiasm of my brothers and sisters in Ontario for starting a new Christian college there. But from my vantage point I question the necessity and wisdom of such a college. For the following reasons:

1. The substantial decline in college-age students which can be expected as pointed out by Rev. Haan of Dordt College.

2. The proximity of other Christian colleges to Ontario (Calvin, Dordt, Trinity).

3. The increased financial burden which this puts upon the Christian community.

Especially the last year or two, many worthy causes have rather large deficits, and are appealing for increased giving (CLAC, C.J.L., ICS, etc.) It is many of the same people who will have to foot the bill for the new college.

A good case can be made for a Christian college in Western Canada, especially due to the distance from other Christian colleges. But I'm afraid we're spreading ourselves a bit too thin by setting up one more Christian college in an area where, geographically speaking, the need is at least questionable.

J. Tuininga  
Lethbridge, Alberta

### Trinity Tower opens in spring

Dear Sir:

Trinity Tower, the place for senior citizens is on schedule. Holland Christian Homes Inc. reported that their new home for the aged at Brampton, Ont. is nearing completion. Calling this modern, new building Trinity Tower, the board is pleased to announce that if all goes well, new tenants will be moving into this modern facility early in the Spring.

Trinity Tower, with its red brick facing and European architectural look, is open to anyone in our community capable of paying the competitive monthly rent and wishing to have the advantage of a "gezellig" home.

The large recreation room will be common to all apartments with its stage and other facilities. Transportation is provided by regular bus routes within the community and a bus stops outside the building. For those who drive their own vehicles, access routes are available in all directions into the heart of Brampton, local highways or to Highway 401. This handy location will benefit those who have relatives located in and around Toronto, Mississauga or Southern Ontario.

Trinity Tower is a six storey building and is the first phase of this extensive complex. Space is still available. To reserve your apartment, please write to Holland Christian Homes Inc., P.O. Box 333, Brampton, Ontario L6V 9Z9. You may write in Dutch as well as English.

There will be an administrator-registered nurse living in

residence to facilitate and make aware various opportunities open to the residents including: community services, creativity, co-ordinating health benefits, continuing education if desired, sharing of experiences, talents, recreation and meeting of new people, co-ordinating professional assistance in medical, religious and gerontology fields wherever needed.

Marten A. Mol  
for Holland Christian Homes  
Brampton, Ont.

### Muggeridge and resurrection

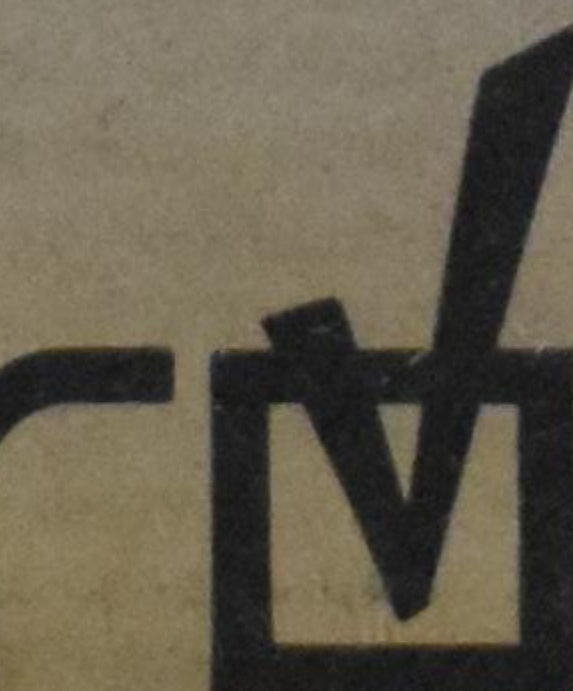
Dear Sir:

I don't wish to start a running debate concerning the relative orthodoxy of Mr. Muggeridge's Christian beliefs, but I do feel I have a right to defend my own article about him.

Egbert vander Werff (Dec. 15) states that I gave "no consideration" to the fact that Muggeridge might have changed his views on Christ's resurrection since writing "Jesus Rediscovered."

He's wrong. I asked Muggeridge about that passage in his book, and, although his response was not a complete reaffirmation of what he had written earlier in life, it was far from a denial. There was enough ambiguity in his answer that I felt warranted in using the quote from his book.

Jeff Adams  
Edmonton, Alta.



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# Church Page

## Let's help the elders on home visits

"Be doers of the Word and not hearers only, deceiving yourselves" (James 1:22). That demand of the Lord often leaves us hopeless and powerless. I can't do this or I can't do that. These words often come on our lips; I can't.

In our fellowship groups we have decided to study the book

of Romans, on the theme "Justification by Faith through Grace". Romans is a book of power like the rest of the Bible. This powerful book has created tremendous changes in the church. One of the things that caused those changes was a rediscovery of salvation by grace through

faith. The secret to being a doer of the Word is faith in the Lord Jesus Christ.

We would all agree that changes are necessary in our lives. Some of us would see the changes that are needed in different areas. Changes in life-style, changes in love toward God and our neighbour have to do with faith.

We believe that the fellowship of believers which meets on Sundays and in various activities during the week finds its focus in faith. The preaching of the Word touches the very core of our lives. Faith in God and trust in his Word leads to deeds of love in our total life experience. Our inability to be doers of the Word goes back to our faith.

In this year's home visits we want to focus on our faith. We want to focus on what God has done for us and is doing in us. We will just list a couple of

discussion starters and leave it at that.

•How would you evaluate the present state of your faith and trust in God? How would you evaluate the faith of your family?

•When you look back ten years and compare the extent of your faith then and today, what would you say? Is there growth? If there is, what can you say has caused your growth? If you have slid backwards where is the problem? First the positive results. Let's talk about our joys first and then our problems and frustrations.

•You belong to a fellowship of faith: *The Iron Springs Chr. Ref. Church*. What's good about that community of believers? Where can improvements be made?

Iron Spring Chr. Ref. Church  
Iron Springs, Alta.

## PASTORAL PONDERING

### A reminder to examine the issues scripturally

Our denomination is blessed with staunch defenders. Office bearers, past, present and future withstand rain, sleet and bitter cold to confirm their loyalty to the church. Mention "women" and "office" in one sentence and neckhairs begin to bristle; another "Boer War" may be sizzling in the depths. Sound preaching often means that preaching must have the familiar sounds; new fangled hymnals and formularies must undergo the test of suspicion. Indeed, our church does not lack its ardent lovers.

And we would be thankful for that. But on the other hand, one can love the church to death. It has happened. If we don't want women in office for other than scriptural reasons; if we are hesitant to evangelize for fear of the influence new converts might have on our church; if we are more inclined to give for the building fund than the Mission Fund and get jittery about innovative changes in the liturgy, we might well be candidates for being death-causing lovers.

Nicodemus cuts a figure with which we might identify. Everything has been put down pat by the religious leaders. Great "progress" had been made in the organization of religious life since the exiles, it was all in the book, for every possible situation a rule could be found. Then came Jesus: "You must be born again!"

In one fell swoop Nicodemus' church order library became worthless. All the work of generations of tidy pharisees and scribes was gone. But Nicodemus, nor we, have been left cliff-hanging. Pentecost came and with it the Comforter who will show us all things, the Comforter whose temple and dwelling places are his chosen people.

We must again search the spirits, and seek out that our spirit of love for the church is indeed the Spirit of God. And he undertakes to love and protect his Church. We might be less gandered-up by splinters, and take on the removal of ten by tens that obstruct the forward march of the Kingdom that we love for his name's sake.

From "News and Views" (#37) of the  
Central B.C. Chr. Ref. Churches

### Request for a singing church

As a Christian Reformed Community in Edmonton we are starved for good music. I am glad that the Christian Schools in this city have introduced a threshold program of teaching music. Although the Board has asked me to refrain from soliciting funds for this purpose I can't help noticing that the need exists and program requires continued stimulation. Money for this purpose, I imagine, would not be declined.

Music in the churches is hardly a luxury. A good organist in the services makes all the difference in creating an atmosphere conducive to worship. Nothing is more calculated as Calvin already pointed out, to arouse people from their indifferences than good vocal and instrumental music.

Shakespeare pointedly declared:

"The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems, and spoils.  
The motions of his spirit are dull as night  
And his affections dark as Erebus:  
Let no such man be trusted." (*Merchant of Venice*, Act. V, Scene 1).

I find in Abraham Kuyper a great appreciation for art and music in the church and at the same time a mortal fear of letting it crowd out and overshadow the ministry of the Word. A singing elder he would give a part in the service, but operatic stars in evening dress employed as paid vocalists in worship services were anathema to him.

My ideal is that we develop our own talents in both vocal and instrumental music and inculcate a sense of what is liturgically fitting.

\**Erebus is the dark hell of Greek Mythology.*

An Edmonton Chr. Ref. Church

## A chance to help our neighbours

Several people have asked for some more information on the Indian Crisis Home "Beendigen" (Welcome). After a brief visit to this centre, we learned that this is a home providing much needed service for mothers with children. It is a place where warm support and counselling are given. Alcoholism is most often the sad reason of the crisis, in which they find themselves. Return to the reserve is often not wanted or desirable for fear of falling back into the habit of drinking.

Financial support (besides

welfare) consists of a monthly grant from the government which pays for half of the rent. The other half has to be provided by the Indians themselves. Everything (except clothing) will be greatly appreciated, but especially furniture, towels, blankets, pots and pans are needed. Consider again prayerfully how the Lord would have you respond to this opportunity of giving in his Name. Bring your donations.

First Chr. Ref. Church  
Thunder Bay, Ont.

## Have you met the Tate family?

We borrowed this little story from Rev. Lincoln Eng, rector of St. Bartholemew's Episcopal Church in Beaverton, Oregon. Read it carefully. You probably know someone in the Tate family, or maybe you're distantly related to one of them. Either way, you'll soon realize that your youth group and/or maybe your church has some Tates in it.

"There's young Dic Tate who wants to run everything in the church. Cousin Ro Tate tries to chance everything. And sister Agi Tate stirs up trouble whenever possible. Her brother Irri Tate helps her do so, too. And whenever new projects are suggested, brother Hesi Tate and sister Vege Tate pour cold water on the proposals.

Then there is sister Imi Tate who tries to have the youth group mimic everybody else. When the group budget is announced, everybody tends to quake if brother Devas Tate stands up in the meeting. And brother Poten Tate wants to be a big shot.

But not all members of the family are bad, for brother Facili Tate is quite helpful. A delightful member of the family is Miss Felici Tate. And the youth leaders are always delighted by brother Cogi Tate and his twin brother, Medi Tate."

Meadowvale Chr. Ref. Church  
Mississauga, Ont.

## Church News

### Canadian Reformed Church draws nearer to Orthodox Presbyterians.

The Canadian Reformed Church has strengthened her ties with the Orthodox Presbyterian Church as a result of a meeting in October between committees of both denominations. The meeting was the result of some three years of correspondence between the churches.

A delegation of five men, members of the Committee for Ecumenicity, represented the Canadian Reformed Church at a meeting in Philadelphia with members of the OPC Inter-Church Relations Committee.

The Canadian Reformed delegation came with a proposal for ecclesiastical contact with the OPC, the result of a decision taken by the Canadian Reformed Synod of Coaldale, 1977.

The Orthodox Presbyterian Church Committee will recommend to its General Assembly later this year that it consider the Canadian Reformed Church to be a "church in ecclesiastical fellowship". If approved, it would result in an exchange of fraternal delegates at major assemblies, joint action in areas of common responsibility, communications on issues of common concern, and the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

A discussion on church government and confession was postponed until a future meeting to be hosted by the Canadian Reformed Church.

The Orthodox Presbyterian Church is a member of the North American Presbyterian and Reformed Council (NAPARC), which also includes the Christian Reformed Church, the Presbyterian Church of America, the Reformed Presbyterian Church (Evangelical Synod), and the Reformed Presbyterian Church of North America.

Since it is a member of NAPARC, it also has established ecclesiastical fellowship with the member churches, and that point concerned the Canadian Reformed delegation. It was concerned about the OPC's relationship with the Christian Reformed Church since NAPARC churches may, if they wish, engage in occasional pulpit exchanges and intercommunion (regulated by each consistory).

The OPC and the Christian Reformed Church have some form of historic ties. A number of Christian Reformed ministers became professors at Westminster Seminary and the OPC received much help from men like Kuiper, Stonehouse and Van Til.

The OPC is also a member of the Reformed Ecumenical Synod (RES) and the Canadian Reformed delegation expressed their

concern about that too. They objected to the term "synod" and to the fact that the GKN (synodaal) is also a member of the RES.

In 1946, it was pointed out, the synodaal GKN laid before the RES their doctrinal statement about the covenant of grace and baptism. The RES approved it and thereby prevented the liberated GKN from joining.

The OPC is presently entertaining merger talks with the Reformed Presbyterian Church (Evangelical Synod) and the Presbyterian Church of America.

### CHRISTIAN REFORMED

#### Declined

-to Chilliwack, B.C., Rev. Peter Sluys of Lacombe (Bethel), Alta.

#### New church

Salmon Arm, B.C., organized on Jan. 10, 1979. Times of worship, 10 a.m. and 2:30 p.m. at Bastiaan School. Intern pastor, Dennis Vander Wekken; vice-president, Len Jagt; clerk, August Bremer; secretary of deacons, Bob Jagt; send all mail to P.O. Box 947, Salmon Arm, B.C. V0E 2T0.

#### Mailing address

Woodstock (Covenant), Ont. — P.O. Box 472, Woodstock, Ont. N4S 7Y5.  
Port Perry, Ont. — Box 1169, Port Perry, Ont. L0B 1N0.



# Man in Society — A Study in Hope

by Ary De Moor

Mr. De Moor is general editor of the new Christian school manual, *Man in Society*. He teaches Bible at Chatham District Christian High School in Chatham, Ont.

Perhaps this article is on the wrong page. It could be part of the birth announcements. Birth announcements begin with a general confessional statement — "The Lord has given us a child" — and then offer some specific details — "His name is Bill, he weighed six pounds and we are his parents."

The Lord has given us a book.

We called it *Man in Society - A Study in Hope*. It's heavy and big and we're proud of it.

Reading a birth announcement certainly isn't the same as seeing the baby; nonetheless, let me introduce you to this latest addition to the family of Christian school curriculum materials.

## It's here

*Man in Society - A Study in Hope* is a 500 page resource manual for grade 11 and 12 Christian high school students and teachers. It was written by Canadian Christian high school teachers during the past three years and has now been published in a trial edition by Christian Schools International (CSI).

But this baby took ten years to deliver. The concept of a *Man in Society* course manual was conceived when many of the final authors were themselves taking the course in Christian high schools. Much of the material is the result of years of classroom experience and evaluation by students and teachers. The actual writing was done during the 1975-77 SPICE summer workshops and in a C.S.I. writing in July, 1978.

The list of contributors includes many Christian high school teachers from British Columbia, Alberta and Ontario as well as a dedicated staff at Christian Schools International. Many of the readings have been written by the leaders of Canadian Christian social action groups and academic communities.

The project has been financially supported by the Ontario Christian Teachers Association's SPICE program and the Canadian Christian Education Foundation on the recommendation of the Canadian Curriculum Council and the British Columbia, Alberta and Ontario districts of Christian Schools International. So as you see, it comes from good stock.

## It's good

The *Man in Society* manual contains seven units. The first unit, "Framework and Per-



from Chapter on "Truth", section: "Formation of Human Relations".

spectives", examines the Biblical view of man's responsibility to God, his neighbour and Creation. It gives the students a set of tools to use as they work through the manual. The subsequent units deal with a study of self, friendship, courtship, marriage, family, education, politics, work and the mass media. Each unit contains explanatory notes, class activities, key readings and suggestions for further study. There are four major questions which each unit addresses:

1. What does the Bible teach us about this area of Canadian society?
2. How has history and tradition shaped our ideas and the development of this area of Canadian society?
3. What is the present state or condition of this social institution?
4. What changes and alternatives can Christians propose and implement at least in part to honour more fully the task of handing on God's reconciliation to Canadian society and the world?

The spirit of the manual can best be described by looking at Paul's second letter to the Corinthians:

"For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling the world to himself, not holding man's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God." (II Cor. 5: 17-21)

The challenge which Paul laid on the hands of the Corinthian church still stands before us today. We are ambassadors for Christ, God making his appeal through us. This challenge begins and ends in hope; in Christ there is a new creation, the old has

passed away, the new has come. As man lives between the first and the second coming of Christ, he must more and more strive both personally and communally to shape his culture in a way that is more in keeping with God's good order for life.

A man in Christ is a new creature. Through the power of the Holy Spirit he can work towards substantial healing in a society which is all too often shaped by anti-Christian spirits. Convincing students that there is sin and brokenness in Canadian society is not a difficult task. Showing them the hope that is possible in Christ and the avenues for renewal in our society is more difficult. Both must be done and this manual attempts to do both.

## It's important

New publications hit the market every day. Some have little impact on society or on the Christian community; some have a greater impact. It is the hope of the contributors and supporters of this manual that *Man in Society - A Study in Hope* will have a great deal of impact. The impact hopefully will be felt in the schools because of its central role in high school social studies; on the Christian community because of its potential for use in personal and group study of current Canadian issues; and on Canadian society because it is a professional and clear statement to the provincial governments and the public and separate schools as to the type of curriculum Christian schools have to offer.

Good stock does not guarantee a perfect product and so it is with this manual. It is now published as a trial edition. It will be edited into a final edition next fall. It is important that the Canadian Christian community evaluates the work that has been done by the writers and passes that evaluation on to them by July, 1979. The manual can be ordered from Christian Schools International, 865 28th St. S.E., Grand Rapids, Michigan 49508. Let us know what you think of it.

## Marriages become enriched

Salem Christian Counseling Clinic has been sponsoring marriage enrichment conferences for some time. They are designed, as the name implies, to enrich or improve marriages.

Ever since these weekend conferences were introduced by Salem, they have been highly praised by those who have attended them and quietly disregarded by the majority of members.

Dr. Alan Vandermaas, a member of Salem, commented on this apparent disinterest. "Why should this be so? My immediate reaction is that mental health work in general tends to receive that kind of treatment for a very under-

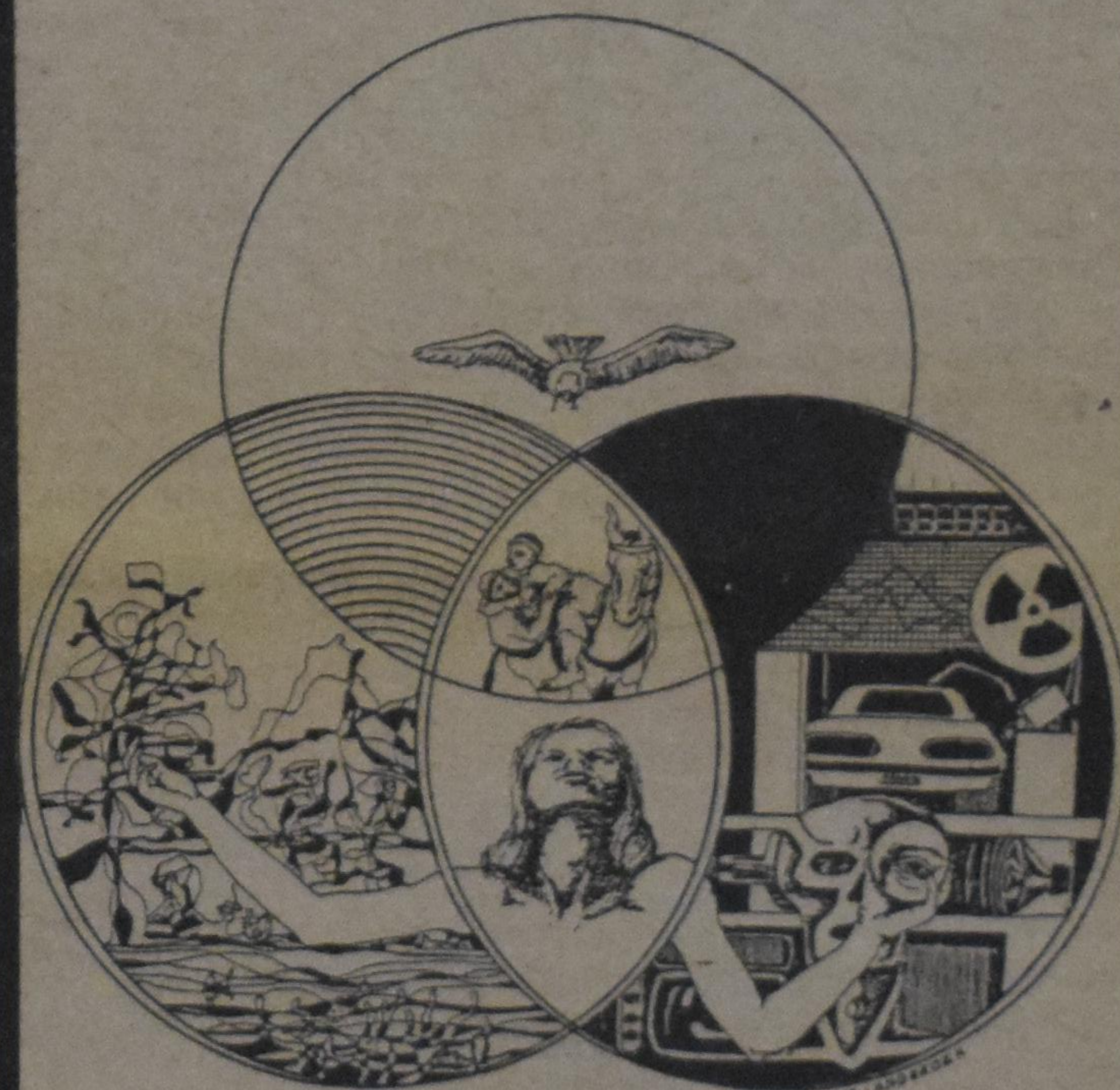
standable reason: it covers an area of life most people like to stay away from.

"Members of Salem may support this organization financially or otherwise but they never give a thought to the possibility of ever using its services themselves," he said.

The marriage enrichment conferences are designed to improve the marriage relationship, whether it is presently good, shaky or ailing. Weekend retreats involve a number of couples who come together for the sake of self-improvement and sharing.

More information is available from Salem, 900 Albion Rd., Rexdale, Ont. M9V 1A5.

## MAN IN SOCIETY a study in hope



\*a unique publication written by and for the Christian community, specifically for senior high students

\*contains discussion of issues, activities, primary readings, books and film resources

\*Trial edition - February 1979

Final edition - Summer 1980

The hope of the Gospel infuses the seven units of this resource book as they explore our life perspective, self, truth, the state, mass media, education, and work.

Each unit studies basic Canadian issues in the light of Biblical directives, historical background, present social situation, and alternatives for Christians.

Written by the following Canadian high school teachers and Gordon Oosterman, Christian Schools International:

Henry Contant	Fred Spoelstra
Ary de Moor	Peter Van Huizen
John Hull	Stuart Williams
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## RES NEWS EXCHANGE

## Free University Society celebrates centennial

AMSTERDAM (RES) — The association that established the Free University of Amsterdam is now 100 years old. This society which bears the name "Association for Tertiary Education on a Reformed Basis" was formally organized on December 5, 1878. The university which it envisioned and which was named "Free University" (VU) was established on October 20, 1880 at the initiative of Dr. Abraham Kuyper.

The centennial of the society will be celebrated on February 3, 1979. To mark the occasion of a memorial volume, *Een blinkend spoor* (A shining track), has been written by Prof. J. Roelink. The book narrates the history of the Free University. The centennial of the University will be celebrated in the fall of 1980.

The event that led to the establishment of the VU was the adoption of a new law affecting higher education which changed the theological faculties at the universities into faculties for religious studies. The effect of the law was that religious studies at the universities were no longer for the purpose of training ministers of the gospel but instead departments to pursue a neutral science. Though the (Dutch) Reformed Church was given the right to appoint their own professors for the ecclesiastical subjects, this did not satisfy Kuyper and his people, since in the main, liberal theologians were appointed to these positions.

Founded in 1880, the VU started with three faculties: Theology, Law and Literature. It was the first so-called "special" university in The Netherlands and was followed in 1923 by the Roman Catholic University of Nijmegen.

In the 100 years now ending the VU has earned for itself a worldwide reputation of scholarly excellence in a Christian perspective. However, as the centennial approaches, many questions are being raised about the validity of Christian science as that was understood by Kuyper and his followers.

## Unhappy with WCC

(SOUTH AFRICA) To express its dissatisfaction with WCC support of terrorist groups, the Presbyterian Church of Southern Africa has decided to retain its membership but to use its membership fees to help "WCC victims."

The Assembly, which met in Pretoria, first decided not to express its disapproval of WCC support of groups using violent means to bring about needed changes by terminating its membership. The Assembly instead adopted a resolution to express in strongest terms its disapproval of such grants by the WCC. The church urged the World Council to "show its compassion, true Christian intent and witness by making appropriate financial contributions to those innocent people in Rhodesia who have grievously suffered in the war in that country." The Assembly furthermore decided to send its membership fees to the presbyteries of Matabeleland and Mashonaland for the relief of war victims there.

by Rev. Ralph Heynen

# PASTORAL COUNSELLING

We need, as we move into a new year, the ability to carry out all the beautiful resolutions that we make. We stand at the dawn of a year and we make all kinds of promises to ourselves, to others, and to God. And as we make these promises we do it tongue in cheek, knowing that we're not going to carry out all the promises.

Most of us lack this "staying" power, the power to really endure, to climb mountains and then keep at it until we've reached the top.

This is necessary to live successfully, to live victoriously and to live in such a way that in the years that lie ahead, we may not move like the waves of the sea, back and forth with its tide but that we can stand stalwart and move steadily forward.

I saw a wedding last week, a rather attractive wedding, a simple wedding. In it, of course, the bride and the groom promised to "love and to cherish till death us do part." The bride even promised that she was going to obey her husband which is a bit unusual nowadays in many weddings. For a short time I'm sure this vision is very clearly seen in two hearts that try to make these vows a reality. But often after a short period of time, the hard facts of life, such as finances, or a place to live, or the coming of a baby, break the harmony, and conflicts begin and then they begin to ask, "What happened to the vows that we made there in that church before the altar?"

There's a danger that the vows will be forgotten and each will choose a selfish way of living. I've seen this happen so often in marriages, even second marriages. In moments of ecstasy, in one of the mountain top experiences of life, a person may make a solemn commitment that he will live a life of devoted service.

## THOUGHT FOR THE WEEK

It is well to remember that it isn't only reaching the goal that gives satisfaction but it's also the struggle that we go through in order to reach it. Jesus says, "Blessed are they that hunger and thirst after righteousness." Even the hungering and the thirsting is blessed.

There are people who enter into a business venture with a firm resolve that they're going to live their Christian life also through their business principles. Competition gets a bit tough, a few of their competitors begin to play a bit dirty and in order to survive, at least to their way of thinking, they get rough too, and some of their high ideals are compromised. The Bible describes the lack of the ability to carry through as "endurance".

In our age, there is a tendency on the part of many people to give up very easily. This is due to the fact that many children have not been taught endurance. We like to shield our children, to make the path smooth for them so they don't have to suffer a lot of the hardships that we endured when we were young. Today's children do not learn the necessary endurance to face life as it comes. There are too many cry-babies and sissies, not just those below 5, but also those above 20, and the fact is that they haven't learned to carry through because they learned to sit down and cry

## Endurance

about spilled milk; they don't really face life with the grit and determination that they ought to have.

It's good to have a child overcome his conflicts. Don't solve his problems for him. Teach a child what it means to face little difficulties while he is young and then the larger problems that come his way later will not conquer him.

The ingredients of endurance are things that can be taught at home. Parents can teach a child how to overcome frustrations. You can do it with a little child. Some of our grandchildren come over and play with some blocks that we have for them. They will build a tower, three, four or five blocks on top of each other. The thing begins to topple and some of them get angry and they throw the blocks around, a few of them will even whimper about it but I like to see a youngster carry through. Their tower topples over and you say, "Well, try it again, add a few more blocks" and gradually they learn.

Life is like that. We have to constantly learn to add a few more building blocks in order that we can win our way through life, not by tears and temper tantrums and whining, but that we can do this by actually facing the obstacle, being willing to fail and then to try again, because we cannot allow our failures in life to conquer us. You've got to learn this as a little child. We learn our pattern of behavior to a large extent before we're 6 years of age. Oh, of course, if we haven't learned it in childhood we can still learn it later on in life, it's not a hopeless thing. I watched a teacher at the Children's Retreat trying to help a boy drive a nail into a block of wood. Each time the nail would bend, he would lay the hammer aside. The teacher would not let him do that. He would straighten out the nail and say, "Now try it again". It took a lot of attempts before he finally could drive that nail in but there was a sense of real accomplishment when finally the head of the nail sank into the wood. All our children need that kind of encouragement — help them to persevere.

Some people have set goals that are too high and they can't reach them. It doesn't hurt for a person to change his goals. I once met a college student who said he had tried nurse's training but that was too difficult so then he moved into social work but couldn't quite make the grade there. Finally, he threw up his hands in despair, he dropped out of college and began to work in a store. Now it seems as though he had given up in defeat but actually he worked as a clerk and pretty soon he was managing a department and today he is assistant manager of a store. He had to change his goals. He's not a social worker, he's not a teacher but he's successful because he has found his niche in life. Of course, there are people who never seem to find their niche because they keep on changing all the time. We should try to reach for our goals and then persevere and we must learn to be decisive in this sort of thing.

We make marvelous promises to ourselves, to God and to others as we stand at the dawn of a year but there's going to be temptations, there's going to be conflicts, there's going to be sacrifices, also in the year that lies ahead but what we need more than anything else is the power of endurance. Moses made his great choice in his life as described in the book of Hebrews. It wasn't easy, he spent forty years in the wilderness but he endured as seeing Him who is invisible. That's the real secret. Enduring, seeing Him, was invisible.



New challenge in Quebec — 5

# Twenty-five years of fellowship and woe

by Reinder Klein

As you may know by now, on February 11, the First Christian Reformed Church of Montreal hopes to celebrate its 25th anniversary in a special service of thanksgiving. The principal commemorative event, in other words, will be a religious one. To be sure, there will be festivities of another kind as well.

An evening of fun and fellowship, for example, is being planned for Saturday, February 10. That evening will no doubt be filled with joy and laughter, rich in humour Montreal-style and, we hope, well attended by many of our friends and former members. Yet the expression of our deepest feelings will occur during that special service on Sunday morning, and that is as it should be.

It is, after all, 25 years as a formally constituted community of Christians that we will be celebrating and for which we hope to give thanks. Anyone familiar with the often troubled history of our congregation knows that the Lord built our tiny segment of His larger church mainly in spite of us, and that our existence today is a visible tribute to His patience, wisdom, and incomprehensible grace. To Him, therefore, belongs all glory, and our gratitude.

Twenty-five years ago Montreal was a surprisingly pastoral city, given its size and cosmopolitan flavour. Streetcars still clanked and squealed through narrow streets, their frequent stops and captive courses creating traffic patterns conducive to a contemplative lifestyle. The tram conductors usually lent a touch of warmth and humour to the densely compressed rush-hour hordes with unsolicited quips and witticisms, and the occasional "En arriere, s'il vous plait; to the back, please," bellowed gregorian fashion.

Those were the days when most of us new immigrants owned no car, and thus became intimately acquainted with storefronts and gables we now no longer see. Steel and glass monstrosities then had not yet dwarfed the stately Sun Life building, nor had the expressways cut their concrete scars across the face of the city. Saint Helene's Island still held much of the charm that moved Samuel de Champlain to bestow upon it the name his fragile and homesick wife shared with a legendary lady of sublime virtue, and Mount Royal was then still inaccessible to cars.

The suburbs, too, were much more friendly then, quiet hamlets surrounded by farms and accessible only by

bumpy, two-lane country roads. In those days the whole island of Montreal languished as it were in a sort of splendid isolation, linked to the mainland by only a handful of bridges kept deliberately narrow in a subtle conspiracy to prevent the city from rushing headlong into the twentieth century. It almost worked.

Our tiny congregation bore many of the characteristics of our beautiful city: varied and far-flung, yet warm and intimate. Fieldman Albert de Jonge had succeeded in bringing a handful of immigrant families together, a small but devoted group that gradually expanded until on a Wednesday evening, February 7, 1954, it was decided to organize formally into the First Christian Reformed Church of Montreal.

That very name reveals the confidence with which that early community of Reformed people looked to the future. They felt certain that theirs was only the first Christian Reformed Church to be organized here and not, as it unfortunately turned out, the only one. It is little short of awe-inspiring to note that their first budget which amounted to the grand total of \$1,900, included \$375 for — of all things! — the Building Fund.

The meaning of fellowship took on new dimensions and a deeper significance for us in those first few years. After each week of struggling valiantly among strangers whose languages we only partially understood and at best only haltingly spoke, we yearned for the comfort derived from being with our own people on Sundays, and from speaking, singing and praying together in our own language.

Our home missionary then was Rev. Garret Andre who, with his most charming wife, made an indelible impression on us with his kindness, patience, touch of class and his beautiful big, gleaming Oldsmobile. For many of us those first few years were also the best, the most intimate, the richest ever. Unfortunately, they were not to last.

The language issue became for us, as for so many of our immigrant churches, a painful and frustratingly difficult problem. Worship is an intensely personal matter. To conduct it in a tongue not fully mastered inevitably distracts and takes away much of the meaning of a service. Many of us saw our most highly valued communal experience threatened, even cheapened and destroyed by the introduction of more and more English, and discussions on the matter became increasingly bitter.

Other problems complicated matters, not the least of which



Inside the First Christian Reformed Church, Montreal.

was a relative immaturity in our faith and conduct. We were not only a new congregation, our members were on the average young in years and not very experienced in matters ecclesiastic. Patience and tolerance certainly were not the characteristics for which our congregation was noted in that perplexing period. As our



52 Joseph Palement  
Dollard des Ormeaux, P.Q.

first ministers, Rev. John Vriend, recalled recently, the Montreal congregation had very many chiefs.

The correspondence file and first minute book of our consistory may make for some interesting, even fascinating reading at times, they also provide a record of human frailty and pettiness that is far from flattering and at times deeply pathetic. How vast the mercy and longsuffering of our Lord must be to bother with Jews and Dutchmen! Yet history proves that He did. Our congregation survived its growing pains and its follies. Under the guidance of Rev. Vriend our congregation became legally incorporated and its membership continued to grow, even though many of our people either left for greener pastures in English Canada or joined other local Protestant churches.

A gradual demographic shift saw us move closer and closer together into the more affluent suburbs on the western margin of Montreal proper, and in 1964 the dedication of our own church building took place in Dollard

des Ormeaux. The Lord indeed built this church, for under the dynamic leadership of Rev. Nicholas B. Knoppers the entire Christian Reformed denomination participated in raising the money that enabled us to undertake this monumental project. More than that, the Lord kept us together through the unifying force of His ever vibrant message of hope even for those who keep falling on their faces.

That message was particularly moving and necessary when Rev. Herman Moes came out of retirement from Grand Rapids in 1968 to help us through yet another crisis. Just when we felt that we had reached a point of stability, our collective and individual follies rent us asunder again with a severity that made our earlier disputes appear mere childish bickering. Bewildered and disillusioned, we only slowly regained a sense of balance and perspective under the compelling exposition of Christ's compassion and His assurance of pardon presented us by wise Rev. Moes. We remember him with particular fondness.

The four year tenure of Rev. Dirk Hart was a period of consolidation for us, a period that also saw the establishment of a Christian high school in Montreal. Today, under the mature teaching of Rev. Martin Geleynse, we still have our share of problems, not the least of which is the insecurity which the current political dilemma in the country generally and in Quebec in particular has created.

Yet, as we are about to celebrate our anniversary, we are together again, determined to recapture some of the warmth, the closeness, the rich sense of community we experienced in our earliest days. A great deal sadder now

and a little wiser, we know that we have lasted these many years not in our own strength, but through the grace and mercy of our risen Lord.

Troubled though our first 25 years were, it would be wrong to conclude that we laboured under a continuous pail of anger and bitterness. Far from it. Our disputes and schisms loom so large on the horizons of our history precisely because our fellowship, for all its foibles and flaws, was usually so close and untrammelled. Inspired for example by the sublime organ playing of Mr. John Jellema, our enthusiastic voices have made much joyful noise unto the Lord over the years, while through this ministry of music strong bonds were forged between us. That unity is all the more remarkable when it is realized our congregation counts among its members people from at least 15 different denominational backgrounds and almost 20 different national origins. On balance, therefore, we have much reason for celebrating.

As a group of humans we have been and done nothing to brag about; as a community of Christians we have been extraordinarily blessed. We have laughed together, we have wept together. We have fought and prayed together. We've had flashes of vision and we've been distressingly blind. Yet through it all we have known that ultimately our only comfort in life and in death is and will continue to be Christ's sovereignty over us in body and soul. Whatever the future may bring, either in an independent Quebec or in a restructured Canada, we will continue in our limited fashion to serve the Lord. May His blessings continue to shore us up in our frailty and enrich us in our joys. Notre Pere, merci; a Toi la gloire!



# Politics

## No room for the poor?



Photo by Bob Gombis

by Ben Vandezande

Does your path cross that of a poor person as infrequently as mine? Are there really any poor people in this country? In your neighbourhood?

"Imagine this: your income is \$18,000 per year: the community average. You have two children and you find it tough making ends meet. Now cut that income in half. You would now be classified as an economically poor family. How would you make out. What would you cut first?

Pull out a piece of paper: in one column write down what you spend now on food, shelter and clothing and other essentials to life. Then estimate the minimum you could spend to get by.

Perhaps you will find it as hard as I did to pare down your total costs to below \$9,000. Now, realize that 1/4 of all Canadians live below the poverty line (defined as those whose income is 50% of the average family income of the same size in a certain area).

The most difficult reality to deal with is that 95% of the poverty cases work or are really *unemployable* (63% of them) because they are old, disabled or are female heads of single parent families. (It is interesting to note that women are not entering the work force in higher numbers in the past 10 years: rather there is a larger number of single parents who feel compelled to work because their income is not enough.)

We have assumed in the past, that the other 25% of the economy can produce enough so that some of the excess will

trickle down to the bottom quarter. Unfortunately that has not worked. The percentage of poor (according to our definition) has not really changed in the last 25 years. And to add insult to injury the gap in percent of earnings made by the richer 1/5 of the population and the poorer 1/5 of Canadians is widening.

	Lowest 20%	Highest 20%
1965	4.4%	41.4%
1977	3.9%	41.6%

But won't the present way of gearing the economy up to create more jobs on our industry do the trick? Politicians in Ottawa and locally argue that what we need is more money for large plants that can hire workers. Maybe we need to cut back on some social services for a while so we can use the money to invest in companies like GM and Ford to locate more plants in Canada. Witness the \$68 million grant to Ford to locate in Windsor. Then, once the economy is up once more, we can afford the services we so badly want and need.

But it doesn't seem to be that simple. For the short term it may appear to work. Even then, it is questionable whether the grants work to actually produce new jobs. Some of the more recent job creation schemes like the Mackenzie Valley Pipeline will create no more than 250 permanent jobs and most of them are for the highly trained. And that is the net result of the biggest investment project in Canada's history!

And when jobs are created we do have to ask how meaningful they are. Do we really need jobs so badly that "any job is better than no job

at all". Don't we care about the kind of work we spend half of our lives doing.

Don't get me wrong, I am not saying we should not be willing to work at jobs that are just a little tough or boring. Instead, when we are creating new jobs, we should not create jobs that have little or no responsibility involved, use a lot of technology and energy that don't even make the job more meaningful, creative or productive.

Perhaps we should be giving grants to industry that is interested in making meaningful jobs and useful durable products not money in the first place. Perhaps then there

would be less of the costs of pollution, boredom, workers absenteeism, poor workmanship, etc. Also, that might make more jobs available to many who are poor but not highly skilled.

Companies that want to do more than make money have a tough time surviving. They often can't compete. Our legal protection and enforcement is not there for much more than making a maximum profit.

A company which wants to produce goods and services of a durable quality at a fair price which yields a margin of profit for the investors; develops creative work conditions which also includes hiring of minorities and disadvantaged at a just wage; cares about use of resources to meet the urgent needs of people; and promotes its products in honesty has a tough time finding a place to survive in Canada.

Why? Because he must compete with an approach to the economy which says it pays to develop businesses which take little of the above into account. It is the company that is most "efficient" at making a maximum profit that is encouraged to survive.

And it is precisely because of this approach that we have the fallout there is; ie.) decreasing resources, increasing unemployment, poor workmanship, non-creative work situations, poor higher welfare costs. We had hoped that the process by which we generate wealth would get us out of the problems that beset us: instead they are responsible for generating much of the illbeing. The more we crank up our present approach the more we get into some of the hardships mentioned.

And as if that were not enough we are often a part of that as consumers. We buy the items that are made this way. We complain bitterly

about our high costs (high prices are considered to be our #1 problem) and we will go to great lengths to economize on prices. We shop at stores and buy products made in a way that violates most every norm except making money. For example, the vinyl gloves I am wearing were cheap because they were imported from Taiwan where the work place and the wages are poor.

How does all of this tie in with 1/4 of the Canadians below the poverty-line? For one thing, it costs more to be poor in this kind of society. We are a well-dressed poverty.

But at the heart of it, we need to recognize that doing justice toward the (legitimate!?) poor is not a matter of cranking up our present approach. It does not lie in increasing welfare payments.

We need to shift which companies receive our tax subsidies and breaks to those who are willing to comply with the standards described above.

Our attitude toward economic development and the way we deal with poverty are inseparably connected. We must try to make different choices for the kind of companies we give subsidies to. We should develop meaningful work that emphasizes not spending a lot of money on machines but work creation. We will have to protect companies that will go out of their way to do that. We should support companies that work that way and not be looking for the bargains.

You can see too that this will not come naturally. This will at bottom also take a change of heart. There is a huge gap between self-interest and service. The bridging of that gap will help too so that the poor will have a way of living a full economic life.

## The Federal Election: There's no postponing it now!

One thing that is sure about the coming federal election is that it will be held before July. The outcome is uncertain but the election is something that is shaping up to be one where some issues will be determined that will affect Canada as we enter the Eighties.

And yet, elections can be like your friend's birthday. If we drift along not really preparing for the birthday by making a special and or a hand-crafted present and think only about the birthday with a handshake and a "I-wish-you-well" the birthday is a bit of a flat affair. Sure you have done your "duty" and maybe you didn't mean to let it slip your mind for so long, but somehow it's a bit easy.

Elections can be like that.

We drift along to the day of voting. We read a few newspaper stories and listen a bit to the news but don't focus on much before voting day. Then when it comes we panic a bit and wonder: "Who should I vote for? I know I should vote but...." We look in *Calvinist Contact* hoping they have a suggestion of who to vote for. But they don't (and they won't have either!) and so we vote as best we can. It's all a bit dissatisfying.

If we as Christians are going to know who to vote for (or against) the time for evaluating that is now. Don't wait until the week before voting day. Start today.

- 1) Contact your M.P.'s and get on their mailing list.
- 2) Visit him/her personally to

get to know each other and to share views.

- 3) Attend meetings where (s)he is speaking.
- 4) Start a clipping file from your newspaper on all things involving your M.P., his party or his party leader.
- 5) Do the above for each of the candidates who are chosen (or will be nominated) to run for their party in your riding.

In order to do the above it might be good to form a group of three or four with one person attaching him or herself to each candidate or party.

If you do this (and more) you won't have problems with who to vote for. In fact you may be prepared to not only listen but share your perspective on the issues.

That is what Canada needs!



## Lakewood Conference Grounds holds annual meeting

The annual membership meeting of Lakewood Christian Conference Grounds at Forest, Ont. (near Sarnia) was a real blessing to many. Guest speaker, Mr. Bill Lenters, director at camp Ke-Mon-Oya, spoke on "the importance and value of Christian camping." He shared the blessings that a camp such as Lakewood can be.

The natural beauty of God's creation can be of real benefit to a Christian in understanding and knowing God. "In today's society we need places to relax and get away for a while, but it is very important how and where that time is spent. We thank God for a place such as Lakewood where families, youth, seniors, and children may come to enjoy nature, camp fellowship, the program, and to learn more about Jesus."

A budget of \$44,000 was accepted by the membership. A new house is being completed for the full time director and his family. Plans are continuing for more camp sites to be added at the 130-acre site. The plans to start construction on a conference centre are proceeding.

The president, Mr. Ted Soepboer, thanked God for the progress and positive influence that Lakewood has had in the lives of many people.

The director Brian Lise, and the summer volunteers were commended for their work. For more information write Lakewood, R.R. #5, Forest, Ont. N0N 1J0.

## More power for radio station

Vancouver's multilingual radio station, CJVB has been authorized by the Canadian Radio-Television Telecommunications Commission, to increase its transmitting power by 500 per cent.

In a public announcement from Ottawa, dated December 28, 1978 the CRTC issued a licence to CJVB, Radio 1470, to operate with the maximum allowable output power for Canadian AM-radio stations, which is 50,000 watts, night and day.

In handing down the decision, the CRTC commented that this power increase will improve the quality of the signal received throughout CJVB's coverage area.

Asked when CJVB's transmitter will be in operation, Jan van Bruchem, president and general manager, remarked that he expects this major project to be completed in the

fall of this year, and that construction has begun.

Cost of this major expansion is estimated to be close to half a million dollars.

Radio Station CJVB has seen a remarkable growth from the day it first went on the air in June of 1972. Van Bruchem contributes the success of CJVB to the loyalty and the devotion of the 75 member staff, who because of their total involvement in the more than 23 different ethnic communities, have contributed so much in maintaining the many cultures of the more than 400,000 inhabitants of British Columbia with a background other than English or French.

Upon completion of the expansion of CJVB's transmitting facilities, this unique service will then be available to New Canadians throughout the Fraser Valley and Vancouver Island.

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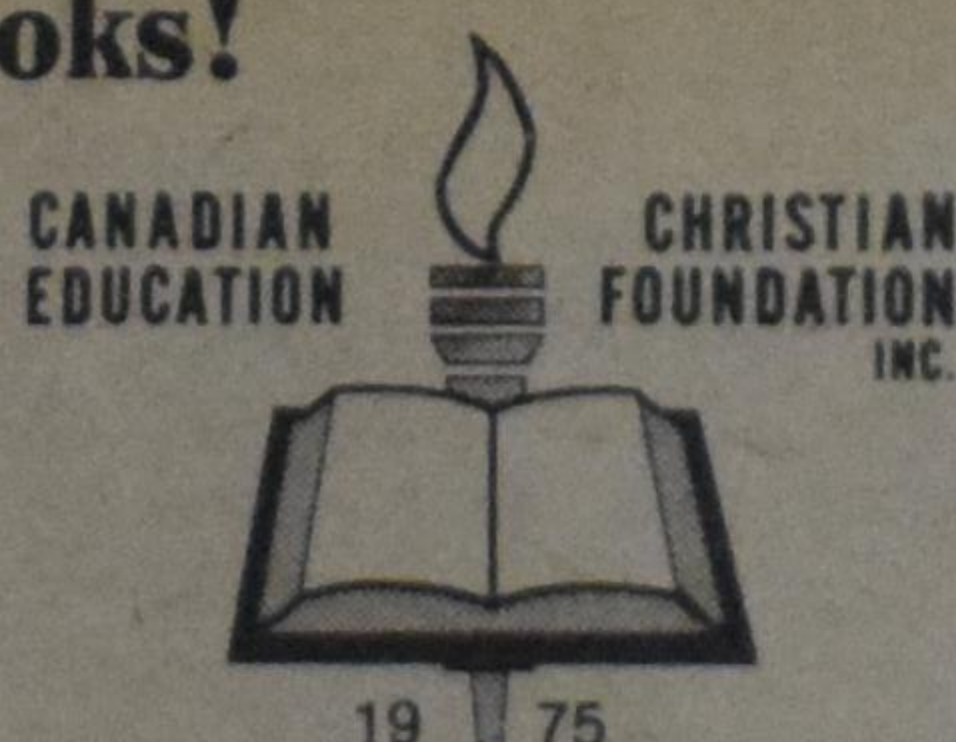
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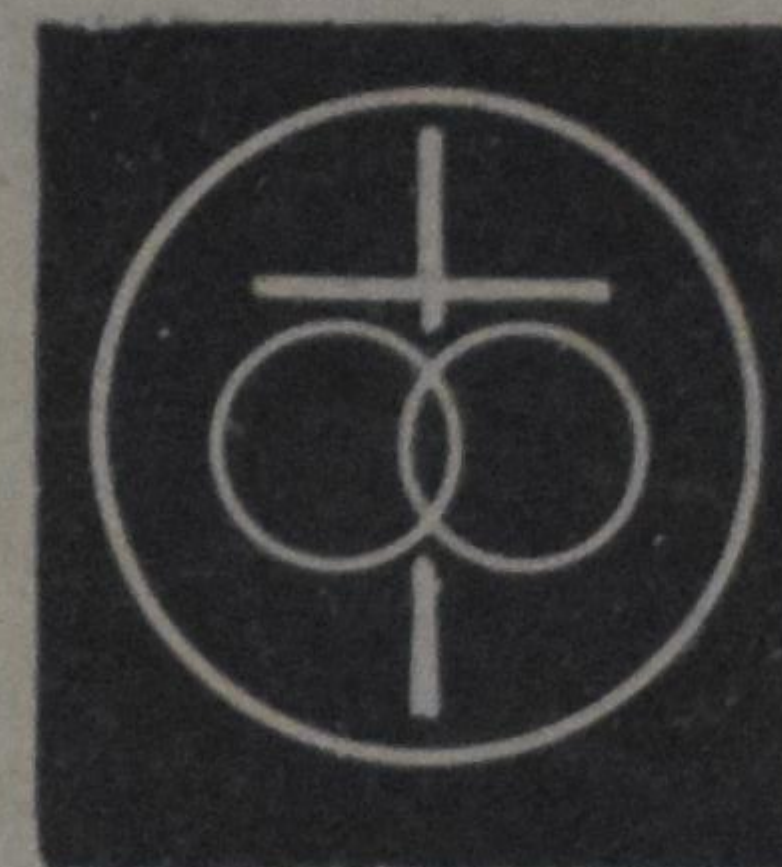
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# The challenge of Latin America: theological

Cont'd from page 1

Up to this point we have only dealt with the Roman Catholic Church. What about the Protestant Church in Latin America? The Protestant Church entered Latin America during the 19th century on the tails of a new way of thinking about man and the world. This thought declared that man was free, not tied down to a certain position all his life. There was freedom in thinking, in business, in politics as well as in religion. This thinking, modernism to the then world, was very much appreciated by the upper classes in Latin America for it was a way to break loose from the past, from the conservatism of Spain, and move ahead full speed.

Protestant thinking generally fell along these lines, too. It emphasized the freedom of the individual man as well as his rights, all under the discipline of God. Such thinking was welcomed among the upper classes and so provided a means of entry for the Protestants. As part of their mission strategy, these missionaries set up schools thus helping to strengthen this new way of thinking through education.

The Roman Catholic Church strongly combatted this way of thinking and believing because it threatened the established order of the church's authority and the Spanish colonialism of which it was a part. We see, then, that in the 19th century, while the power of Spain and its conservatism was dying out, a new order, a new colonialism, that of free thinking and free enterprise, took over. The Protestant churches were identified with this new order because they were the religious accompaniment of this new way of thinking we know as liberal democracy and capitalistic free enterprise.

Thus, up until recently ways of thinking, of doing business, as well as praying and worshipping God have been imported to Latin America. Both the conservative colonialism of Spain and liberal new colonialism of free enterprise have had a similar effect: both regarded Latin America as a mere economic thing, its peoples and riches at the disposal of Europe and North America. In both cases the church has been identified with the powers who came and took.

## Theological climate

In the last ten years or so the theological climate of Latin America has changed: instead of merely baptizing North American or European theologies there has developed serious theological reflection within Latin America. According to Andrew Kirk, a British theologian working in Buenos Aires,

one can distinguish two movements: liberation theology, originating within the Roman Catholic Church, and what he describes as the "New Evangelical Theology of Mission," which has arisen in connection with the Latin American Theological Fraternity ("Theology in Latin America: Where is it Today?", *Latin America Evangelist*, May-June 1978, pp. 6,7,14). Although the two movements exhibit wide differences, liberation theology, for example, is notorious for its use of marxist thinking, they do share similar concerns, concerns that constitute a timely challenge.

Both of these movements are concerned that there be a relevant expression of the gospel for Latin America; theological reflection cannot be done without regard for the present historical situation. Both movements insist on a contextualization of the gospel according to Kirk. What contextualization means for Latin America is that the social and economic situation cannot be neglected in theological reflection.

To do theology without regard for the oppression of the poor or the abuse bestowed on Latin America by the powerful countries, is to engage in an ivory tower process according to Latin American theology. Or, the pastor who preaches the love of God in Jesus Christ without mentioning prophetically that this includes justice for the campesino slaving on the banana or coffee plantation or who speaks of this love without proclaiming that this includes the landowners' loving their campesino neighbours justly, such a pastor has not only left out an integral part of the gospel but he has also neglected the context of Latin America: the oppression of many by a few rich.

The covenant condemnations of Amos and the denunciations of James against the rich and the privileged within the covenant community are strong evidence that a faith not planted strongly in daily obedience to the covenant God is dead; that a proclamation which fails to take this into account does not acknowledge the sovereignty of God nor the depth of the covenant life-style.

Both the theological movements preach a gospel that involves a radical commitment to new values which are expressions of the new creation in Jesus Christ. Hope becomes an experienced reality in a Christian community which seeks to work out its faith and obedience concretely, a reality with implications for daily living rather than a mere future expectation. Both movements reflect the nationalism evident in Latin America. Latin American theology provides for an identity, an

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**"The challenge of Latin American theology is that the Church be relevant, responsible, and stewardly in Latin America, that it address Latin problems and that it immerse itself in the lives of its people. Just as we have had to relate the Reformed faith to the situations in Canada and the United States in order to be prophetic and true to the Word, just so we need not fear the challenge to relate the Reformed faith to Latin America."**

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identity which can be most frustrating for the missionary because it reveals an anti-Western feeling which does not sit comfortably with representatives of a culture and often of a church that considers itself superior.

This anti-Western feeling within Latin American theology, more often present within liberation theology, is not only directed at the capitalistic manner of reaping the earth, but also at the kind of gospel proclaimed by the missionaries. For example, a rather sizeable protestant denomination in Costa Rica is experiencing great friction between the national pastors and the missionaries. The issue: the Latin pastors are beginning to understand the social implications of the gospel and see the need for a gospel and a Christian action that helps Latin America where it hurts; the missionaries are holding them back from working this out.

It is at friction points such as these that the missionary's problem of identity with Latin America comes to the fore, and often in his preaching. We are taught, we believe and we try hard to practise leaving our culture at home: we learn the language, we eat the food, we drive as they do, greet each other in new ways, we struggle at loving the people, in other words we try as hard as we can to leave our culture behind, everything except our particular form of spiritualistic Christianity.

Trying to be spiritual in the biblical sense of the Word we often miss the Spirit's liberating power in the everyday things of life. This may be so because we North Americans have all the material blessings we need and therefore can afford to be spiritual.

Too long the Latin has been asked to separate the spiritual from the material, to be poor materially but rich spiritually, starting with the Roman Cath-

olic conquest to today's fundamentalistic gospel. Such a separation is a serious mistake and the worst form of taking along one's cultural baggage; it doesn't just come from North America, it comes from the philosophy of ancient Greece. Latin American theology challenges this separation of the spiritual from the material and in doing so challenges a history of permitted conquest and destruction in Latin America, a history which has only heard an occasional prophetic Word spoken against this outrage.

Latin American theology challenges the missionary to examine his preaching and his lifestyle; to recognize that the gospel he preaches may come in a cultural package which represents bondage instead of liberty; to proclaim the Word of the Kingdom of God in all its concreteness in Latin America.

"If these theologies appear to be strongly controversial, it is because they spring from a particular conviction — the belief that a pretended neutrality is just another way by which Western theology refuses to acknowledge that it serves a political and economic order — one which keeps the world dangerously divided into the possessors and the possessed." Andrew Kirk

The idea of neutrality is very strong in fundamentalistic theological thinking; this is the influence of a separation of the spiritual from the material. The church's proclamation consequently has no relation to politics, economics, school, etc.

Reformed thinking, however, knows different. The gospel knows of no neutrality but only of a total commitment to Jesus Christ in all areas of life; it does not force a choice between the vertical (spiritual) and the horizontal (the material, the neighbour), but demands our "bodies as a living sacrifice, holy and acceptable to God, which is your spiritual

worship;" it supports neither capitalism nor communism but proclaims a Christian stewardship that demands that the labourer be paid fairly and that the master not treat him as a mere thing, for "you also have a Master in heaven"; it is not a mere personal invitation to become friends with Jesus but the power of God to a salvation that works a new way of life for the person, the community, the nation, or as we usually say, for all of life.

*The Cross and the Switchblade* tells us of how one young Latin's switchblade was conquered by the cross; it testifies to the liberating power of God. This book is in Spanish and is about a Latin American, but let us face the fact that this book is the product of a North American fundamentalistic religious culture and presents the gospel as such in terms of North American problematics. The book is sold in Latin America and sells among Christians here. But it sells and fits here in Latin America because Protestant preaching has created a selling atmosphere; it has transplanted the problems from North America. However, there is something unreal about the book for Latins: the care and attention bestowed on Nicky Cruz in New York has no real counterpart in Latin America because the Church has historically been identified with the rich, the powerful, even the exploiters. It has not historically identified itself with the masses of the oppressed as the evangelist Dave Wilkerson did with Nicky Cruz.

It is the product of the fundamentalistic religious culture of the West that has made itself at home in Latin America. In its attempt to live the separation of church and state practiced in the U.S. that is to pretend neutrality with respect to politics, it has only managed to live the typical civil religion of North America



# reflection

which in Latin America too often ends up in being a silent approval of the way things are. In the end we find that pretended neutrality is just that, a pretense. Silence is consent.

I believe that Latin American theology is in one way a response to a basic weakness of fundamentalistic theology: a pretended neutrality in everything which is not "religious". Fundamentalistic religion with its basic spirit-material split sounds very much like the traditional Roman Catholic approach in Latin America: we deal with the spiritual and not the material, that is the concern of the state. God rules the church but everywhere else man is the ruler. Although claiming to be different from Catholic theology, fundamentalistic theology ends up defending the same status quo. The cross in Latin America has too long been identified with the sword; it is time for the liberating power of the Word of the cross to transform the sword. Not even in Latin America is the state exempt from the Word of God.

But the Word of God has been preached and heard in Latin America. Has it been all in vain? Let me answer this way. The Word of God came to Latin America with the Spanish conquest and came again in renewed strength through Protestant missions. God has used all of this to build His Church, in spite of the church's attempt to throttle the power of the gospel by reducing it to the spiritual. Nevertheless the Word of God demands responsibility and stewardship. These have not and are not always exercised properly.

Latin American theology at least confronts us with the challenge to be responsible stewards of the Word. We may have all kinds of problems with the use of marxism by liberation theology, and rightly so, we may have all sorts of doubts about "contextualization" and what it says about the nature of theology, keep asking the questions; in fact we may believe Latin American theology to be highly dangerous for the old time religion. We may not do away with our doubts. Nevertheless the challenge to look at ourselves is there and we may not ignore it; self-examination is not the scourge of the church, it is its life.

If we look at ourselves as reformed churches we find that such self-examination is not new; that adjustments have been made. We took the Reformed faith with us from the Old World and decided earlier in this century that we must express ourselves as an American reformed denomination (see Prof. Henry Zwaanstra's *Reformed*

## *Thought and Experience in a New World.*

More recently we note the creation of the Canadian Council of Christian Reformed Churches. This was the result of a considerable amount of self-examination as to the responsibility and stewardship of the Canadian churches. The challenge of Latin American theology is that the Church be relevant, responsible, and stewardly in Latin America, that it address Latin problems and that it immerse itself in the lives of its people. Just as we have had to relate the

Reformed faith to the situations in Canada and the United States in order to be prophetic and true to the Word, just so we need not fear the challenge to relate the Reformed faith to Latin America. This is a challenge we cannot afford to lay down, for others, the marxists for example, are only too happy to take it up with the young people whose churches have not taken them seriously.

The Reformed faith needs a challenge every now and then to remind it of its basic character: it must always be

re-formed by the Word of God. So let us accept the age old problem of theological challenges and let the church learn. Let the church learn as it did from Arius, Pelagius, a wretched papacy, Sadoletto, Schleiermacher and a host of others who have driven the Church back to the Scriptures to read it again and listen from the heart what the Spirit has to say to the Church. So let us hear the challenge of Latin American theology, let us listen and learn, not just in Latin America but wherever we are. After all we are but

stewards of the Word, charged to let it be fruitful and multiply.

Additional reading for your interest:

-Galeano, Eduardo, *Open Veins of Latin America*, Monthly Review Press, New York and London, 1973.

-Miguez Bonino, Jose *Doing Theology in a Revolutionary Situation*, Fortress Press, Philadelphia.

-Voelkel, Jack, *Student Evangelism in a World of Revolution* in Contemporary Evangelical Series, Zondervan: Grand Rapids, Michigan 1974.



The recent Shanghai letter came from a student — which leads Rev. Jen (right) to believe that our broadcasts were being monitored openly in a Chinese rooming house or dormitory. Pictured with Rev. Jen are Dr. Joel Nederhood (left) and Rev. Bassam Madany.

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Last fall, this listener began tuning in your Back to God Hour Chinese broadcasts. In December, he wrote to Rev. Isaac Jen, your Chinese language minister.

When Rev. Jen received the letter, he translated the Chinese portion, then passed it along to Rev. Bassam Madany, our Arabic language minister, for translation of the Arabic portion of the letter. The letter then went to Dr. Joel Nederhood. The

Back to God Hour's English language minister.

Less than 24 hours later, the requested material was on its way to mainland China.

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## Welke wereld geeft de toon aan? <sup>1</sup>

Als we willen weten wat wereldgelijkvormigheid is, is het erg goed om te vragen: wat zegt de Bijbel er van? En ... dan ga je natuurlijk eerst kijken of het woord wereldgelijkvormig ook in de Bijbel voorkomt. En iedere trouwe bijbellezer zal u kunnen vertellen dat u in Romeinen twaalf de vermaning van Paulus kunt lezen: "en wordt dezer wereld niet gelijkvormig." Die tekst luidt dan verder: "maar wordt veranderd door de vernieuwing uws gemoeds, opdat gij moogt beproeven, welke de goede en welbehagelijke en volmaakte wil van God zij."

Het eerste gedeelte van de brief van Paulus aan de Romeinen kunnen we het dogmatische gedeelte van zijn brief noemen. Dan komt hij tot het praktische gedeelte. De toepassing. Als we door het geloof gerechtvaardigd worden dan moet uit ons levensgedrag duidelijk worden dat wij deze grote genade-welddad van God hebben ontvangen. En Paulus vermaant de "broeders" dan ook dat ze hun lichamen tot levende, heilige, Gode welgevallige offers moeten stellen. En hij zegt: zo'n totale overgave aan de dienst van God is de zin, de gedachte van heel uw dienst. Wij worden geroepen ons geheel te wijden aan de Heer, vers één wijst dan op onze relatie tot God, en vers twee op onze relatie tot de wereld.

Als we ons totaal aan de Heer wijden zodat ons leven een dienst der dankbaarheid is, dan volgt daar ook uit dat we een andere houding vertonen tegenover de wereld. En de vraag moet worden gesteld welke wereld geeft in ons leven de toon aan: de tegenwoordige, bedorven, of de nieuwe, de toekomstige, de volmaakte? Welke wereld?

Van een christen wordt dus verwacht dat hij een andere houding toont tegenover de wereld dan de niet-christen. De heidenen behoorden deze wereld toe, en zij volgden deze wereld als norm voor hun hele leven. Soms kwamen ze er toe om het lichamelijke leven te verachten, een leven te propageren dat door de geest, door de idee, werd geleid. Die verachting van het lichaam was wel het hoogste waartoe men buiten het christelijk geloof kon komen.

De apostel zegt echter niet: dat lichamelijke leven is van lager orde, dat moet maar verdwijnen, in elk geval moet u trachten het als iets van lager orde te boven te komen. Integendeel, hij dringt er erg op aan dat het aan de dienst van de Heer moet worden gewijd. In dit lichaam moet duidelijk openbaar komen hoezeer het gemoed zich aan de dienst des Heren verbonden heeft. "De vernieuwing van het gemoed moet tengevolge hebben een nieuwe wijding van het lichamelijke leven, van het gehele leven."

De gelovige mag niet gelijkvormig worden aan deze (bedorven) wereld. Het griekse woord voor gelijkvormig worden heeft in zich het ook onder ons bekende woord schema.

Wij mogen dus niet hetzelfde schema, dezelfde levenshouding hebben als deze bedorven wereld. "Wij mogen ons niet conformeren aan het gangbare levens-type. In deze wereld leeft men, doet en laat men, denkt men, waardeert men op een bepaalde manier. Deze manier is bij allen in grote trekken dezelfde. Zij vertoont een bepaald type, het wereldse type," zegt een commentator. "Het is de structuur die volkomen past in het kader van deze wereld, deze 'eeuw' zoals dit woord ook vaak wordt vertaald. Deze wereld, deze eeuw is zondig, verdorven, van God afgekeerd, door God veroordeeld, en (behoudens Gods algemene genade) een voorportaal van de hel. Tegenover deze wereld, deze eeuw, staat in het nieuwe testament de komende, de toekomstige, de volmaakte wereld, de volmaakte eeuw. Dit is de nieuwe, de verlost, de heilige bedeling."

Deze wereld, zo zegt de Schrift, is een wereld, een eeuw, die voorbijgaat, en haar begeerlijkheid. Deze wereld mag dus absoluut niet de toon aangeven bij de mens die geroepen wordt zijn leven te offeren aan God. Onze levensstructuur moet worden bepaald door de toekomstige wereld, de toekomstige eeuw. Wij moeten, behoren ons in heel ons leven te oriënteren aan de toekomstige eeuw.

Daarom komt ook Johannes met zijn oproep tot de gelovigen, een indringende boodschap: Hebt de wereld niet lief, noch hetgeen dat in de wereld is. Als iemand de wereld liefheeft, de liefde des Vaders is niet in hem. Want al wat in de wereld is, de begeerlijkheid des vleses en de begeerlijkheid der ogen, en de grootsheid van leven, is niet uit de Vader, maar is uit de wereld. En de wereld gaat voorbij en haar begeerlijkheid; die echter de wil Gods doet, blijft in der eeuwigheid.

Welke wereld geeft de toon aan in uw leven? Deze bedorven wereld, of de toekomstige, de nieuwe, de volmaakte?

J. Van Harmelen

## Geëmigreerde boeren zoeken in Nederland opvolgers

door J. Wessel

*Overgenomen uit De Telegraaf zoals het verscheen in de Nederlandse Courant.*

Canada is nog altijd het favoriete emigratieland voor boeren die het in Nederland te nauw wordt, en die liefde is wederzijds.

Dit blijkt uit het zakenbezoek aan het vroegere vaderland van Jan van Egmond (36), zelf varkenshouder in Oxford County, Ontario. Dat is het Canadese zuivelcentrum dank zij het betrekkelijk milde klimaat, dat getemperd wordt door de aanwezigheid van de Grote Meren.

Van Egmond is in Nederland op zoek naar opvolgers voor emigranten van kort na de oorlog, die in Canada bedrijven hebben opgebouwd, en nu van hun rust willen gaan genieten, maar geen opvolger hebben. Vaak komt dat doordat zij geen kinderen hebben of alleen zonen die zijn gaan studeren of een andere richting uit willen.

Zij horen van familie dat jonge boeren in Nederland niet "aan de bak" komen door schaalvergroting, ruilverkaveling, stedsbouw en andere factoren waardoor het aantal bedrijven terugloopt.

Aan een ander probleem van onze jonge boeren, de hoge prijzen van grond en boerderijen, kunnen ook de Canadese Nederlanders niet zoveel doen. De toekomstige

emigranten die zij zoeken zullen een flinke duit moeten meenemen, want de tijd dat op een schoen en een slof naar Canada werd vertrokken is voorbij.

### Gunstig

Ook in de Canadese landbouw heeft zich de laatste tientallen jaren een groot-scheepse mechanisatie voltrokken. Dat men een kapitaalintensief bedrijf als thans in dit beeld past nog uitsluitend met hard werken uit het niets zou kunnen opbouwen, is vrijwel ondenkbaar.

Anderzijds is het moment om nu zo'n bedrijf in handen te krijgen wellicht gunstiger dan ooit.

De Canadese dollars die moeten worden neergeteld zijn zo mogelijk nog harder in waarde gedaald dan de Amerikaanse en daarom nu te koop voor circa f 1,70. Dat plaatst Nederlanders nu in een gunstige concurrentiepositie.

Een belangrijk voordeel is ook dat nieuwe immigranten nu op de steun kunnen rekenen van voorgangers die plaatselijk uitstekend de weg weten.

### Voorkeur

De Nederlands-Canadese boerengemeenschap heeft een voorkeur voor Nederlandse opvolgers en ook Canadese autoriteiten zien ze op grond van de goede ervaringen in het verleden nog altijd graag komen. Voor een goedgekwalificeerde en van

voldoende kapitaal voorziene jonge Nederlandse boer die een bedrijf koopt, is de visumverlening dan ook geen enkel probleem, zo heeft men Van Egmond toegezegd.

Jan van Egmond, die naast een agrarische ook een bouwkundige achtergrond heeft, adviseert plaatselijke landbouwers en makelaars in onroerend goed, en ook eventuele kopers. Hij legt er de nadruk op dat een aantal plaatselijke omstandigheden bekend moeten zijn voor men aankoop zelfs maar wil overwegen.

Het voornaamste dat de koper van een melkveebedrijf moet weten is wel dat de melkleverantie per bedrijf is gequoteerd, zodat terdege moet worden uitgerekend of de betrokkene een voldoende inkomen zal kunnen halen op de farm die hij wil kopen.

### Reacties

Terwijl Van Egmond dit zit te vertellen in de woonkamer van zijn ouderlijk huis in Voorhout staat de telefoon roodgloeiend. Hij heeft een aantal lezingen gehouden voor afdelingen van de landbouworganisaties, een tournee die hij de komende week nog voortzet, en het aantal reacties is enorm. Vele tientallen geïnteresseerden willen meer weten. Daaruit zou kunnen worden opgemaakt, dat er misschien een tweede emigratiegolf voor de deur staat.

## PERSOVERZICHT

door Carl D. Tuyl

•In Ottawa werd de nieuwe Governor-general ingezworen. Schreyer begon zijn ambtsperiode met een pleidooi voor Canadese eenheid. Kosten voor het instituut van de kroon's vertegenwoordiger bedragen 10 cents per Canadees. 'n Koopje!

•Dat niet alle politici op pijnlijke manier tot aftreden gedwongen hoeven te worden, bewees Frank Moores, premier van Newfoundland, die zomaar vrijwillig op het toppunt van zijn carrière plaats heeft gemaakt voor iemand anders.

•De Minister van Volksgezondheid in Ottawa kwam onder vuur van de inheemse bevolking wegens ingevoerde beperkingen in sociale voorzieningen voor dat bevolkingsdeel.

•Iedereen is tegen de inflatie ... als het maar niet aan de portemonnaie komt, want dan breekt de opstand uit, hetgeen de regering in Engeland voor grote problemen stelt. Jan-en-Alleman is daar in staking gegaan tegen de anti-inflatie politiek van prime-minister Callaghan. De samenleving in dat land is door de stakingen volkomen ontwricht, waaruit blijkt dat Engeland nog steeds de beste leermeester is in de kunst van het nationaal "op de fles gaan".

•En in Washington heeft President Carter in zijn budget ook inkrimpingen van staatsbesteding belichaamt. Dat werd daar ook al niet met onverdeelde vriendelijkheid ontvangen.

•Agenten van Israel's geheime politie "Mossad" hebben in een nogal opzien-

barende aanslag de laatste van twaalf medeplichtigen in het 1972 bloedbad van Munchen vermoord. Het betrof Ali Hassan Salameh, een hoge funktionaris in de Palestijnse Bevrijdings Organisatie. Oog om oog, tand om tand, leven om leven.... Heeft niet iemand gezegd: "Mij komt de wraak toe"?

•In Iran blijkt het leger nog wel terdege een belangrijke rol te spelen. De opperbevelhebber Generaal Karim Abbas Gharabaghi heeft zich achter het bewind van prime-minister Shapour Bakhtiar gesteld. Het leger belemmerde ook de terugkeer van Khomeini door de vliegvelden te blokkeren. Het gaat er om spannen daar.

•Er is een kabinetskrisis in Italië, er wordt echter algemeen verwacht dat de regering haar verschillen met de deelnemende partijen bij zal kunnen leggen.

•In China konden de mensen voor het eerst sinds 30 jaar weer Coca Cola drinken. Zouden ze 't gemist hebben?

•In Duitsland werd het T.V.-programma "Holocaust" vertoond. Dit programma geeft de Jodenvervolgelingen ten tijde van Hitler weer. Het veroorzaakte nogal wat opschudding. Ik kon het hier bijna horen. Iedereen aan de telefoon: "Ich habe es nicht gewissen". En die S.S.-er van het Judenkommando in Amersfoort, wiens gezicht nog jaren later mijn slaap kwam verstoren, zal er wel aan toegevoegd hebben "Dummes Zeug".

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Aantal toe te laten immigranten houdt verband met mogelijkheden voor werkverschaffing

door John Best  
Parliamentary Correspondent  
Canadian Scene

De federale Regering heeft voor het eerst een besluit genomen om een maximum te bepalen voor het aantal toe te laten immigranten en het is een vrij laag aantal als men het vergelijkt met het aantal immigranten dat na de oorlog jaarlijks is toegelaten. Volgend jaar zullen namelijk niet meer dan 100.000 personen naar Canada kunnen emigreren. Vergeleken met het aantal dat vier jaar geleden nog naar Canada kwam, n.l. 218.000 betekent dat een verlaging van meer dan 50 procent. Dit werd meegedeeld door de Minister van Immigratie Bud Cullen.

Canada hoeft echter niet tot volgend jaar te wachten. Ook dit jaar wordt het aantal immigranten geschat op minder dan 100.000. In de eerste helft van het jaar kwamen net onder de 50.000 mensen naar Canada en in de tweede helft van het jaar zullen er zeker niet meer komen.

De heer Cullen deed deze mededelingen tijdens zijn

eerste presentatie van een jaarlijks immigratie rapport in het Parlement, zoals dat wordt voorgeschreven in de nieuwe Immigratie wet die j.l. April van kracht geworden is. Hij maakt ook duidelijk dat het aantal toe te laten immigranten in direct verband staat met de werkverschaffingssituatie. "De Regering is van mening", zo zei hij "dat het beter is om Canadese burgers en permanente inwoners van ons land te scholen of herscholen voor beschikbare arbeidsplaatsen dan hier buitenlanders voor aan te trekken".

Het rapport reflecteert de groeiende neiging om immigratie een onderdeel te maken van Canada's werkverschaffingspolitiek. Er wordt verwacht dat er in de tachtiger jaren een tekort zal ontstaan aan werkrachten in bepaalde arbeidstakken en het is de bedoeling van de regering om hieraan tegemoet te komen aan de hand van positieve immigratieplannen en daarmee verband houdende werkverschaffingsprogramma's.

Dit cijfer van 100.000 is in feite het aantal dat als minimum wordt genoemd door een speciale Commons-Senate

commissie die betrokken geweest is bij de totstandkoming van de nieuwe wet. Dit aantal van 100.000 is nauwelijks een derde van het aantal immigranten dat in 1957 immigreerde, n.l. 282.000. Dat was het hoogste aantal dat ooit in een jaar in Canada is toegelaten.

Het bezitten van een universiteitsopleiding wordt niet meer zo belangrijk geacht als voorheen. Er wordt in de eerste plaats uitgekeken naar

mensen met bepaalde talenten die voor Canada van belang zijn en de bereidheid zich te

vestigen in een plaats waar vraag is naar mensen met die talenten.

Oud en Nieuw

De Bijbel is tegenwoordig een bestseller zonder lezers. Komt de Bijbel onder het stof, dan is de kerk ziek. De eerste stap naar de therapie is zorgvuldige en doelgerichte omgang met de Bijbel.

De Heilige Schrift van het Oude en Nieuwe Testament is

de enige maatgevende autoriteit in de kerk omdat hier de stem van de levende God klinkt.

Wij staan zonder sleutels voor de Heilige Schrift: "Zij grijpt ons pas ernstig aan als zij door de Geest in onze harten verzegeld is". (Calvijn, Inst. 1,7,5).

Gulle stad biedt vluchtelingen helpende hand

door Alyn Edwards  
Western Correspondent  
Canadian Scene

Vier en vijftig van de 600 Vietnamese vluchtelingen die in november in Canada zijn ontvangen hebben zich gevestigd in Vancouver, waar de Chinees-Canadese gemeenschap zich een week lang op hun aankomst heeft voorbereid. De actie van het Chinese-Canadian Activity Centre, met hulp van radio en dagbladen, leidde tot een collectie van meer dan 11.000 stuks kleren en andere benodigdheden en

de meeste van die artikelen waren nieuw. Dit gulle gebaar van de mensen in Vancouver, en de sommen geld die ontvangen zijn, verrastte de organisatoren en men had veel meer ontvangen dan men nodig had voor die eerste groep vluchtelingen.

Toen zij op het vliegveld in Vancouver aankwamen, werden de mensen verwelkomd door een ontvangstcomite, dat georganiseerd was door Mrs. Eleanor Strong, executive secretary van de Greater Vancouver Immigrant Services Society. De vereniging, in

samenwerking met het Immigration Reception Centre, bracht de vluchtelingen onder in hotels, vrijwilligers waren beschikbaar in grote aantallen om de nieuwe immigranten de stad te laten zien, het Activity Centre verdeelde kleding en andere geschenken, er werd Kerstfeest gevierd en voor een groot aantal mannen werden betrekkingen aangeboden.

Hoewel een aantal van deze mensen Engels of Frans sprak waren er ook veel die geen van deze beide talen spraken. Zij krijgen nu Engelse les.

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# de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen©

door Gé Verhoog

45

"Govert?" herhaalt Joost, "moetie van school? Wat hettie uitgehaald? Zal ik..."

"Nee, nee," remt de meester af, "er is niets gebeurd, maar ik kan Govert niets meer leren. Hij is klaar met de school, en kan beter werk zoeken."

"Hij kan overal terecht," snoeft Joost, "de meester heeft het voor 't zegge; moetie van school, arijt: hij gaat. Onderlaast het ik op de bagger iemand hore zegge: ik mot er een jongemaat bij hebben, nou daar ken Govert dan wel naar toe en somwijle hoor ik in de tuinderije onder Beverwijk wel es zegge: we moste d'r een jonge bij hebben, nou, daar ken Govert ook terecht, dus de meester ziet: mijn zoon ken alles."

De plannen worden besproken, de meester kan tevreden zijn. De geit blijft honkvast en Govert gaat het volle leven in.

Nauwelijke is de deur echter toegelopen en de meester zoekend naar een begaanbaar pad in de dikke duisternis, of hij hoort Goverts rauwe stem tot buiten doordringen: "Wat het jij nou, ouwe? Ik werreke? Ik me eige de krampe werreke? Lillijke huichelaar, werrek zelf!"

Het antwoord kan de meester wel raden; hij haast zich naar huis. Hij is verre van vrolijk.

De geit wordt echter voortaan niet meer in staat gesteld te gaan wandelen en als de meester Magere Da eens tegenkomt, schiet ze op hem af: "Nou meester, u wordt bedankt en de geit zit stevig vast en asie nog es in mijn tuin komt danse mep ik em zo in de su-pan."

Als de meester dergelijke belevenissen aan zijn vrouw vertelt als is het een carbarenummer, zegt zij vaak: "Ik denk wel eens, dat er een generatie overheen moet gaan, voor we van iets meer beschaving kunnen praten; deze mensen zijn zo vastgeworteld in hun eigen zienswijze."

"Ik denk, dat ze dit juist een plezierig leven vinden," zegt de meester, er is een laag in de bevolking, die wel klaagt dat ze in de laagste klas van de maatschappij zitten, maar ze willen niet anders. Zet deze mensen in een groot huis en een goede werkkring: binnen een week zijn de diep in de puree en doodongelukkig; ze kunnen niet buiten hun eigen levenssfeer en dit zal heus wel zo blijven. Dit wordt nooit één — mensen die geen hogere idealen hebben dan ruzie zoeken, schelden en tegelijk sentimenteel tot in het kwadraat zijn tegenover nuchterdere mensen, die iets van het leven maken. Dit verschil gaat niet weg, maar we moeten trachten met elkaar om te gaan en samen een maatschappij bouwen, die leefbaar is."

"De verantwoording voor hun kinderen?"

"Och, in iedere laag van de levensmaatschappij zijn ouders, die het wel menen met hun kinderen; denk eens aan Ijda en Hannes, aan De Groot en Hannes; aan Klaartje en Leendert — die echt de goede kant opgaan en laten we ons Amsterdam herinneren, waar rijke ouders vaak hun kinderen loslaten."

"Dat is zo," stemt juffrouw Vermeulen in, "maar ik denk dat hier wel het uiterste gevonden wordt."

"Vandaar ons zwoegen," glimlacht de meester. Het is in die tijd, dat op een Zaterdagmiddag twee Friese heren aan de deur van het meestershuis bellen. Zij stellen zich voor als twee bestuursleden van een christelijke school in Friesland: "Reindersma en Sypema."

"Dat zijn goed Friese namen," lacht de meester, die hen ontvangt en zijn werk wegschuift.

"Storen we u op uw vrije middag?"

"O neen. Ik weet niet wat een vrije middag is," zegt de meester, "ik heb altijd wel wat te doen."

"We hebben van u gehoord," begint Reindersma, "we zijn op zoek naar een hoofdonderwijzer voor onze school."

Een verbaasde stilte valt even in de kamer; een ongedacht gebeuren scheurt plots een nieuwe toekomst open — juffrouw Vermeulen keert zich naar haar man; hun ogen ontmoeten elkaar in een flits.

"Ja," vervolgt Reindersma, de thee aannemend, "laten we het eerlijk en open zeggen: we hebben met een andermans kalf geploegd: we informeerden bij een predikant en deze noemde uw naam, u zou bij uitstek geschikt zijn om onze vacature te vervullen."

"Wie zegt dat ik wil veranderen?" vraagt de meester voorzichtig, "ik heb het hier best naar mijn zin."

Sypema schiet in de lach. "Meester kent ons dorp niet, anders zou u zo niet praten. We hebben in deze omgeving rondgekeken, veel gehoord van de Heide en de bevolking, ik moet zeggen, er is flink wat werk verzet met het graven van dit kanaal en de opkomst van een stad ziet ieder mens, maar het schoolleven, dat moet toch wel bijzonder zwaar zijn."

"Dit maakt het juist interessant," pareert de meester.

"Natuurlijk," knikt Sypema, "maar weelde kent u niet en mevrouw ook niet."

"Waarom zullen we daarnaar snakken?" vraagt de meester, "we hebben alles wat een mens nodig heeft, bovendien kennen wij de weelde van de natuur: de Breesaap is bekend — we wandelen veel door de werkelijk buitengewone bloemenpracht: daar halen de Friese meren en wouden het niet bij..."

Er wordt vrolijk gelachen. "Wat zijn we chauvinistisch," hoofdschudt Reindersma vermaakt, "of willen we reclame maken voor onze woonplaats? Enfin, kort en goed: wij willen u als onze nieuwer hoofdonderwijzer."

De meester schudt resoluut het hoofd. "Onmogelijk, ik blijf hier."

"En mevrouw?"

"Hetzelfde," zegt ze ogenblikkelijk. In zich voelt ze weer dat wonderlijke verschil, het wonen in een complete uithoek van het land: hier zal ze altijd juffrouw genoemd worden, terwijl men in het land zelf haar mevrouw noemt. Typisch Hollands? Of is het een gewoonte? Het interesseert haar echter te weinig om over na te denken. Ze is trots op het feit, dat de bewoners van dit oord haar de naam gegeven hebben: de juffrouw van de meester. Wat wil ze nog meer?

"Mensen, mensen," zegt Reindersma afkeurend, "komen we helemaal uit Friesland met stoomboot, spoorweg, paardetram en diligence om te horen dat deze meester niet van de Heide weg wil gaan. Maar: een Hollander en een Fries gaan niet over een nacht ijs; denkt u rustig na en kom eens kennis maken met onze school — dit is toch geen onredelijke vraag; dan kunt u met de andere collega's praten over het christelijk onderwijs. Zou het er nog eens van komen dat we gelijkgesteld worden en ook subsidie ontvangen van de Staat?"

Het is een onderwerp dat altijd de belangstelling heeft en de tijd verstrikt zodat men moet ophouden want de tijd van vertrek is daar.

Op sterke aandrang geeft de meester hen de belofte de volgende week Woensdag naar Friesland te komen om kennis te maken met de school.

Als de deur achter hen is gesloten staan de meester en zijn vrouw tegen-

over elkaar in de gang.

"Nu Mietje?"

"Pieter, wat kan ik zeggen? Ik ga met jou elke weg die jij goed acht." Ze ziet naar de plavuizen op de grond, dan zegt ze: "Pieter, een ding wil ik je zeggen: we moeten ons niet laten verblinden door een prachtige school en hoger salaris."

"Je zult stellig in een betere geldelijke situatie komen," houdt de meester haar voor, "je zult van alle zorg verlost zijn en meer van het leven kunnen genieten; je zult een normale sfeer om je heen hebben en geen ruzie-zoekende keetbewoners of op ons neerziende vreemdelingen; je zult meer met gelijken omgaan en een rustiger leven genieten—"

"Wat bedoel je met dit alles?"

Hij strijkt met zijn hand over haar reeds grijzend haar. "Dat weet je best."

"Waarom praat je dan over die dingen? We blijven toch hier?"

Hij glimlacht naar haar. "Mietje, ik heb ook niet het vermoeden, dat ik de Heide zal verlaten, er is nog zoveel te doen." Hij loopt langzaam naar de kamer, gaat voor het raam staan, waar aan de horizon de zee is met het verrijzend IJmuiden en waar rechts van hun huis de zeilen van de door het kanaal varende boten te zien zijn. "Waar vind ik in Friesland zo'n kanaal en zo'n zee? lacht hij lichtig.

Woensdag wordt de grote reis ondernomen en het is met een loodzwaar hart dat de meester thuiskomt.

Als vanzelf loopt hij de volgende dag maar de school om het werk te doen, hij kijkt naar de bouwvallige school als heeft hij dit nooit opgemerkt. De ramen hangen scheef in de kozijnen, de planken van de muren zijn allen verzakt en telkens bijgespijkerd; het zijn lokalen die de naam lokaal eigenlijk niet kunnen dragen... Daarbij reeds meer dan een jaar geen hulp en tenslotte de vraag of deze school zo zal kunnen blijven bestaan. Geen geld en blijvend gebrek aan leermiddelen, geen geld voor onderhoud, geen geld, geen geld, het is als een monotone doodsklok boven deze school. Zovele jaren gezwoegd en blindelings voortgegaan en nog maar een school die niet meetelt in het huidige onderwijs.

De meester heeft in Friesland de school gezien, de school met de Bijbel. Men heeft de benoemingsbrief reeds opgemaakt en hem voorgezegt, hij had

te ondertekenen en alles was in order. Hij kent het salaris, hij zag de moderne school met stenen gebouwd; hoge lichte ramen en glimmende banken; een blanco crediet voor het aanschaffen van leermiddelen, kinderen die met de pet in de hand hem begroetten, inwoners die zijns gelijke zijn; kerkelijk leven dat geen last, maar een verkwikking voor hem kan worden -

De meester denkt aan het psalmvers: "Hier komt ook vlees en wereld bij—" maar dan lacht hij om zichzelf. Wat is eens mens snel afgeleid van zijn eens gekozen levensdoel! Begrijpelijk, maar waarom zal hij gaan vergelijken met andere scholen? Hij heeft hier niet andere scholen? Hij heeft hier zijn werk, volop zelfs - hij zal het hier niet loslaten. Maar zijn taak tegenover z'n gezin, z'n vrouw en kinderen. Hier zullen de kinderen niet kunnen studeren, een blijvend tekort aan kapitaal...mag hij hen dit aandoen? Is dit de uitkomst waar hij zo dringend elke dag om bidt? Moet hij hier vandaan?

Hij staat voor de klas, ziet de haveloze kinderen, ziet de kinderen, die niet haveloos meer zijn - het is als ziet hij achter hen de vaders en de moeders die hem in al hun noden en vreugden betrekken, als vanzelfsprekend. Wie zal dit werk overnemen? Kan hij deze troosteloze Heide verlaten? De keus is moeilijk.

In de avond is hij thuis met zijn vrouw; de beslissing zal nu vallen, beiden voelen het. Er vallen tranen op het breiwerk van Mietje, ze veegt haastig deze af met haar zakdoekje.

"Mietje—"

"Ik," hapert ze, "ik vind het niet gemakkelijk, je hebt gelijk - we ontberen hier veel en jij kunt meer bereiken en de kinderen zullen het verder brengen als we weggaan - maar -"

Het is stil in de kamer; soms kan het leven intens moeilijk zijn. Hij ziet naar haar - hij weet dat hij tegenover haar machteloos is: wat zij wil zal hij doen - wat heeft hij haar lief, wat kent hij haar geloof - Maar -?"

Ze ziet naar hem op, tracht zich te beheersen. "Pieter, laten we niet gaan, ik wil wel, maar we kunnen hier niet vandaan ... er is nog zoveel te doen en we zijn nog vol moed en sterk en ..."

Sterk! Iets in hem overschaduwt alles: zijn Mietje is niet sterk van gezondheid.

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# ''In één Canada zijn we allen gelijk''

Om onze maatschappij waarlijk vrij te maken moet elke Canadees dezelfde kansen genieten .... de kans gegeven worden om vooruit te komen, om ons land, zichzelf en hun gemeenschap te dienen.

Uw Canadese Regering helpt mee om dit fundamentele recht op gelijke kansen te beschermen en te bevorderen door middel van haar blijvend Multiculturalistisch beleid. Door een verscheidenheid van multiculturele programma's en initiatief .... op alle niveaus van het zakenleven, in alle regeringsdepartementen, in de rechterlijke macht, en in nationale commissies en instanties .... bevordert Canada gelijke kansen; en het doet dit op grond van een

ieder's bekwaamheid en talenten .... zonder voorin- genomenheid!

Uw Minister voor Multicul- turalisme wijdt zich aan het verzekeren van het feit dat *alle* Canadezen gelijke kansen hebben, afgezien van hun culturele achtergrond. Hij verstrekt tevens informatie omtrent Uw federale Regering en werkt er hard aan om te zorgen dat alle federale gedragslijnen de ware geest van het Multicul- turalisme reflecteren.

Van vele landen zijn er mensen naar Canada gekomen .... en hebben veel culturele waarden en vakkundigheden meegebracht. Dit alles helpt Canada een

belangrijk land te worden.

Wanneer alle Canadezen dezelfde rechten en voorrechten delen, ongeacht hun culturele achtergrond, dan worden we een hecht verenigd en waarlijk democratisch volk.

Het beleid van Uw Canadese Regering omtrent multicul- turalisme speelt een belangrijke rol in het aantonen van het feit dat in een verenigd Canada wij *allen* gelijk zijn.

Voor meer informatie, of om ons te laten weten hoe u hierover denkt, kunt u schrijven naar:

**Multiculturalism**  
Ottawa, Ontario  
K1A 0M5

## Multiculturalisme

eenheid in verscheidenheid



Honourable Norman Cafik  
Minister of State  
Multiculturalism

L'honorable Norman Cafik  
Ministre d'Etat  
Multiculturalisme



# Classified Advertising

## CLASSIFIED RATES

Births.....\$6.00  
Marriages & Engagements.....8.00  
Anniversaries.....10.00  
Obituaries.....9.00  
Notes of Thanks.....6.00  
All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letters under box number, \$1.00 extra.

## Calvinist Contact

99 NIAGARA STREET  
ST. CATHARINES, ONT. L2R 4L3

## Notes of Thanks

**OTTEN:** We wish to express our sincere thanks to all who showed us in many ways their sympathy with the passing away of our father, grandfather and great-grandfather, Jan Otten. We have the assurance that he is now with his Lord. Henry & Klaasje Zantigh, nee Otten, R.R. #2, Smithville, Ont. L0R 2A0.

## Births

**DUIKER:** With great joy we announce the birth of our second child, MARK GERARD, born on January 19, 1979, 7 lbs. 4 oz. A brother for Henry and another grandchild for Mr. and Mrs. O. Duiker of Barrie and Rev. and Mrs. M.D. Geleynse of Montreal. Gerard & Ellie Duiker, 266 Horsesham Ave., Willowdale M2R 1G4.

**SINKE:** We, Herb and Mariam Sinke (nee Kersten), give thanks and praise to God our Father for the precious gift He has given us. On January 26, 1979, we were blessed with the birth of our first child, a boy, and we named him JAMES PETER. Third grandchild for Mr. and Mrs. H. Sinke, Jordan Station and eighth grandchild for Mrs. T. Kersten, St. Catharines, 306 Vine St., St. Catharines, Ont. L2M 4T3.

**VERSTEEG:** "(We) know that the Lord is God, it is He that has made us and we are His. We are His people and the sheep of His pastures." Psalm 100:3.  
We, Harry and Marie Versteeg thank God for the birth of our healthy daughter, ARLENE MARIE born January 12, 1979. She is welcomed with open arms by her brothers and sisters, Geraldine, Kenneth, Eugene, Francina. The visible sign of God's covenant will be placed on her forehead on Sunday, February 4, 1979. She is the 30th grandchild for Mr. and Mrs. Uitze VanderWier, Smithville, and the 18th grandchild for Mr. and Mrs. J.C. Versteeg, Bergschenhoek (Z.H.).  
20 Orchard Cres., Waterford, Ont.

## Marriages

**NYMAN-VEENSTRA:** Mr. & Mrs. John Nyman of Wellington, Ont. and Mr. & Mrs. Harm Veenstra of Bloomfield, Ont. are happy to announce the forthcoming marriage of their children, JOANNE and MIKE. The wedding ceremony will take place, the Lord willing, on February 23, 1979 at 6:30 p.m. in the Bethany Christian Reformed Church, Bloomfield, Ontario. Rev. J. Kuipers officiating.

**VANDERHEIDE-RITCHIE:** Mr. & Mrs. J. VanderHeide of Sarnia, Ontario, are pleased to announce the marriage of their daughter, KATHLEEN LINDA to MICHAEL JOHN RITCHIE, son of Mr. & Mrs. R. Ritchie of Moncton, N.B. The wedding will take place, D.V. on February 9, 1979 in First Christian Reformed Church, Sarnia, Ontario. Rev. S. Cooper officiating. Future address: 24 Highland Ave., Apt. #2, Belleville, Ontario.

## Anniversaries

1954 Psalm 33:18 1979  
Haney, B.C. Deroche, B.C.  
On February 17, 1979, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN D. DE JONG  
and  
TRUUS DE JONG  
(nee Vanderklok)

May God bless them and grant them many more years of health and happiness together.  
Victor & Beryl; Kristie — Matsqui, B.C.  
Dan — at home  
Tina & Martin Houweling; Dennis — Matsqui, B.C.  
Irene & Albert de Lange — Clearbrook, B.C.  
John — at home  
Wayne — at home  
Marian — at home  
Kirkpatrick Rd., Deroche, B.C. V0M 1G0.

Naaldwyk Jarvis  
1939 February 8 1979  
"The Lord will keep your going out and your coming in from this time forth and for evermore." Ps. 121:8  
With praise in our hearts to God, and with much joy we announce the 40th Wedding Anniversary of our dear parents,

ANJO NORG  
and  
NEELTJE NORG  
(nee Kuyvenhoven)

May God continue to bless and keep them.  
Ralph & Marge Norg — Anjo, Brian, Tanya — Chesterville  
Rynie & Len Bakelaar; Debbie, Billy, Mark, Cindy — Teeswater  
Trudy & Tony Ouwehand; Tom, Anita, Cheryl — Lutten, the Netherlands  
Joanne & Jake Bakelaar; Carolyn, Amy, Marjorie, Jimmy — Cambridge  
Carl & Marca Norg; Dorothea, Andrea, Eric, Alan — Cambridge  
Home Address: 72 Main St., Jarvis.  
Open House on Friday, Feb. 9, 2 p.m. - 5 p.m. in the Fellowship Hall of the Jarvis Christian Reformed Church. Best wishes only please.

Winnipeg, Man. Burlington, Ont.  
1954 1979  
On February 13, 1979, the Lord willing, we hope to celebrate with our parents,

**RUDY AND HENNY VAN OGTROP**  
their 25th Wedding Anniversary. It is our prayer that the Lord will bless Dad and Mom with many more years together. Their thankful children:  
Jacob & Pauline Van Ogtrop — Calgary  
Christine Van Ogtrop — Burlington  
Ronald — at home  
Helen — at home  
Robert — at home  
Paula — at home  
Mark — at home  
Open house will be held on Saturday, February 17, 1979, from 1:30-3:30 p.m. in the Burlington Christian Reformed Church, 3422 New St., Burlington. Home address: 2322 Redfern Rd., Burlington.

## Obituaries

Suddenly on January 22, 1979, as a result of a tragic auto accident, the Lord took unto Himself a new member of our society,

**MRS. GEESIEN J. VAN MAAR**  
at the age of 43. May God strengthen and comfort her husband and children in the knowledge that she is with our Lord in heaven. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.  
Clinton Ladies Society "With lighted lamps."

## Obituaries

Wij hebben hier geen blijvende stad maar zijn allen op weg naar een eeuwig huis. Dat was ook de roepstem toen onze vriendin,

GE VAN MAAR - Bakker

op 43 jarige leeftijd ons voorging naar het huis met de vele woningen. Moge de Here Fred en zijn kinderen sterken in de wetenschap dat ze nu juicht voor God's troon.  
Clinton, 22 januari, 1979  
Harm & Ann Dekens  
Henk & Pia Drost  
All & Kay Feddes  
John & Leny Haverkamp  
Sid & Jenny Kaastra  
Albert & Gerda Postma  
Evert & Margie Ridder  
Stan & Evelyn v.d. Wal  
Mell & Anne v.d. Wal  
John & Diana v.d. Wal  
John & Marion v. Wyk

The board and members of the Clinton Choir "Soli Deo Gloria" express their Christian sympathy to the Fred Van Maar family in the sudden tragic death of their beloved wife and mother,

MRS. GAY VAN MAAR

on January 22, 1979.  
"And we know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28.

At His appointed time, the Lord took into His eternal home, my dearly beloved husband, our loving father and opa,

PIETER DYKSTRA

at the age of 80 years.  
C.J. Dykstra-Kassies — Ermelo  
Jannie & Nando Gauke — Eindhoven  
Jack & Betsy Raidt — Clinton  
Geert & Nel Dykstra — Elburg  
Jan & Tiny Dykstra — Harderwijk  
Piet & Riet Dykstra — Franeker and 14 grandchildren  
3851 J.S. Ermelo, Gld., Holland, January 16, 1979. Burg. van Oordtstraat 3.  
"I fear no foe, with Thee at hand to bless; Ills have no weight and tears no bitterness. Where is death's sting? Where, grave, thy victory? I triumph still, if Thou abide with me." Hymn 470:4.

"Then are they glad because they be quiet; so he bringeth them unto their desired haven." Psalm 107:30  
On January 19, 1979, our Lord took home, after a lengthy illness, our dear mother, grandmother, and great-grandmother,

MRS. WIEPKJE GREIDANUS  
(nee Van Sluis)

widow of John L. Greidanus since June 7, 1960, at the age of 76. Beloved mother of:  
John & Grace Greidanus — Holmesville, Ont.  
Jim & Theresa Greidanus — Lonsdale, Ont.  
Jenny & Albert Valkenburg — Clinton, Ont.  
Cornelia & Gary Haak — Clinton, Ont.  
Alice & Neil Bakelaar — Listowel, Ont.  
Don & Greta Greidanus — Lonsdale, Ont.  
Bert & Riek Greidanus — Lonsdale, Ont.  
Joanne & Jack Koetsier — Listowel, Ont.  
Wilma & Tom Holland — Winnipeg, Man.  
Leo & Eileen Greidanus — Dublin, Ont.  
also 55 grandchildren and 1 great-grandchild.  
Op 19 januari, 1979, nam de Here tot zich ons trouw medelid  
MRS. WIEPKJE GREIDANUS  
(geb. Sluis)  
Psalm 107:30 "Zij verheugden zich omdat die tot rust kwamen en Hij leidde hen naar de haven van hun begeerte."  
Vrouwenvereniging "Bid en Werk" Clinton, Ont.

## Obituaries

On January 22, 1979 the Lord took unto himself, after a lengthy illness, our dear beloved brother, brother-in-law and uncle

ALBERT GEERLINKS

at the age of 56. My grace is sufficient for you.  
Roelie & Pier Meindertsma — Rockwood, Ont.  
Margien & Jilt Visser — Holland  
Geert & Tryn Geerlinks — Woodstock, Ont.  
Betty & Harry Roffel — Georgetown, Ont.  
Stien & John Hofman — Georgetown, Ont.  
Harm & Anna Geerlinks — St. Anns, Ont.  
Klazina & Evert Sikkema — Brampton, Ont.  
Nephews and nieces.

Jesus loves me! This I know, For the Bible tells me so, Little ones to Him belong. They are weak, but He is strong.  
Many times, Edith van der Wekken sang this song with the Sunday School children in the basement of the Bethel Christian Reformed Church, Lacombe, when she was our helper. The Sunday School children and teachers wish to express its heartfelt sympathy to its teacher, Mrs. Ann vander Wekken and family with the loss of their daughter,

EDITH

She will be missed very much by her family and friends but we will pray that the Lord's loving kindness will continue to surround them.  
Yes, Jesus loves me! Yes, Jesus loves me! Yes, Jesus loves me! The Bible tells me so.

It pleased our heavenly Father to take unto Himself our dear wife, mother, grand- and great-grandmother on Saturday, January 20, 1979.

FRANSKE WIGBOLDUS  
(nee Cremer)

at the age of 75. Psalm 23.  
E.J. Wigboldus — Strathroy, Ont.  
Anneke & Riemer Folkerts — Aalten, The Netherlands  
Joke & Okke Bouwman — Wageningen, The Netherlands  
Froukje & John Tamming — Strathroy, Ont.  
Ralph & Willy Wigboldus — Ayr, Ont.  
Jan Drewes Wigboldus — Wageningen, The Netherlands  
Ekka & Dick Dyk — Cambridge, Ont.  
Simon & Bertha Wigboldus — Vancouver, B.C.  
Tineke & Kees Van Dyk — Aurora, Ont.  
Clara & Dick Kastelein — Burnaby, B.C.  
Cathy & Bob De Haan — Seminole, Florida  
Paul & Mae Wigboldus — Strathroy, Ont.  
Clarence & Janet Wigboldus — Guelph, Ont.  
Mary & Joe Rocheleau — Vancouver, B.C.  
Andy & Joanne Wigboldus — Ayr, Ont.  
48 grandchildren and 2 great-grandchildren.  
Cor. Address: 397 Metcalfe St. West, Strathroy, Ont. N7G 1N6.

De Here nam op in zijn heerlijkheid  
MRS. FRANSKE (Cremer)  
WIGBOLDUS

Geliefde echtgenoot van Ekke Jan Wigboldus. Moge de Here haar man die ook erg ziek is sterken en nabij zijn, en ook de nabestaanden. Namens de "Contactclub", Strathroy, Ont.

Calvinist Contact  
Classified Section:  
The community bulletin  
board of family news.

## Obituaries

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this." John 11:25,26.

WALTER PLOEGMAN

R.R. #1, Ameliasburgh, Ontario on January 10, 1979 in his 73rd year. Son of the late Mr. & Mrs. Freerk Ploegman. Beloved husband of Grietje Visscher. Dear father of Fred Ploegman — R.R. 1, Carrying Place, Ont.  
Peter Ploegman — Foxboro, Ont.  
Clarence Ploegman — Trenton, Ont.  
Jane (Mrs. Klaas De Jong) — R.R. 7, Belleville, Ont.  
Dear brother of Klaas Ploegman and Aafke (Mrs. Jan Winkel) both of Holland. Also very much loved by 12 grandchildren.  
Pastor H. Getkate and Rev. R.W. Popma officiated the funeral service.

Suddenly, January 4, the Lord took unto Himself, into eternal glory our dearly beloved wife, mother, grandmother, and great-grandmother,

HENDRIKA RHEBERGEN  
(nee Karsenberg)

at the age of 75 years. li Timothy 4:7,8  
Peter Rhebergen — R.R. #3, Brighton, Ont. K0K 1H0.  
Anita Rhebergen — Grand Rapids, Mich.  
Jo & Holger Larsen — Trenton  
Berend & Sina Rhebergen — Hengelo, Neth.  
Gerrie & Bart Boschman — Neede, Neth.  
Gerald & Francis Rhebergen — Tottenham  
John C. & Mary Rhebergen — Trenton  
Diane K. Hesselink — Georgetown  
Diny & Sid Reitsma — Freeton  
George & Grace Rhebergen — Belleville  
Engbert & Ina Rhebergen — Brighton  
Henk & Lenie Rhebergen — Baltimore  
Elly & Ralph Hoftzyer — Moorefield  
Bertus Rhebergen — Hamilton  
John & Rita Rhebergen — Williamsburg  
Tina & Harry Houtman — Toronto  
Peter Rehbergen (Jr.) — Acton  
Funeral service was held January 6, 1979 at 2 p.m. in the Ebenezer Christian Reformed Church, Trenton, Ont. Rev. A.A. Van Geest officiated.

In de volle zekerheid van zijn geloof, ging naar het hemels huis, mijn geliefde man, onze lieve vader en opa,

HEIN VAN MULLIGEN

op 18 januari 1979. Hij bereikte de leeftijd van bijna 71 jaar.  
" 't Higgend hert der jagt ontkomen, Schreeuw niet sterker naar 't genot, Van de frisse water stromen, Dan mijn ziel verlangt naar God. Ja mijn ziel dorst naar den Heer, God des Levens, ach wanneer, Zal ik nad'ren voor Uw ogen, in Uw huis Uw naam verhogen."  
J. Van Mulligen — Omvlee, Victoria, B.C.  
Henny en Frikko Molag — Abbotsford, B.C.  
Coby en John Vreeman — St. Catharines, Ont.  
Jean en Dan Saathof — Edmonton, Alta.  
John en Darlene Van Mulligen — Brandon, Man.  
Fred en Linda Van Mulligen — Vancouver, B.C.  
Harry Van Mulligen — Regina, Sask.  
Gea en John Engberts — Edmonton, Alta.  
Jack en Gail van Mulligen — Brandon, Man.  
en 19 kleinkinderen.  
De teraardebestelling vond plaats op maandag 22 januari 1979 vanuit de First Chr. Ref. Church, Victoria, B.C.



# Classified Advertising

## Obituaries

Psalm 139:1-17. Suddenly the Lord took home through a tragic accident on January 5, 1979,

**NANCY LINDA WESTERGREEN**  
at the age of 18.

Beloved daughter of: Sid & Rennie Westergreen, Blackfalds, Alta.

Sister of:

Richard & Peggy Westergreen — Calgary, Alta.

Mary Anna Westergreen — Edmonton, Alta.

Ron & Debbie Westergreen — Lacombe, Alta.

John Arthur Westergreen — Inuvik, N.W.T.

Phillip Mark Westergreen — Blackfalds, Alta.

## Personal

31 year old professional fellow, interested in meeting sincere, honest gal who enjoys travelling and meeting people. Please send replies to Box #4365, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## Cottages

### Sandy Bay Camp

Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licenses, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.

**Don and Irene Crann**  
[new owners]

## For Sale

66 passenger school bus, 1973 Dodge, 5-speed transmission, V-8 motor, good condition. Please contact: Mr. John Tjoelker, Grace Christian School Society, 1198 Kingsholm Drive, Mississauga, Ont. Phone (416) 277-0576 days or evenings.

## Farms Wanted

### BRILDER/LAYER FARMS

Have serious buyers for large and small operations, anywhere in Ontario. Please call:

**George Lammers,**  
**VOORTMAN REAL ESTATE**  
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Res: 416-525-5329 (before 8 a.m. or after 10 p.m.)  
1059 Upper James  
Hamilton, Ont. L9C 3A6

## Misc.

### Books Wanted

Theology Student would like to buy Dutch and English Theology books. If interested please contact: Richard Aasman, 204-640 Guelph Line, Burlington, Ontario, L7R 3M9. Phone 416-637-0010. Please include list and prices of books.

Want your church or school on **SPOONS?**

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Call, write or drop in at:  
**Jenny Valkenburg**  
172 Rattenbury Street  
Box 643, Clinton, Ont. N0M 1L0  
Phone: 519-482-9454

## Business

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150 Lynbrook Dr.  
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## Accommodation

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## Real Estate

### SOW AND HOG OPERATION

Fairly new barns, 8640 square feet. All livestock and equipment included. 80 sows. Good 3 bedroom home. For further information contact:

**Art Vandervliet, representing**  
**ROOKE REAL ESTATE LTD.,**  
**REALTOR**

220 Broad St. E., Dunnville, Ont.  
Phone: 416-774-7624 or  
416-774-4611

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**HANK HASSEBROEK**  
935-7338

**Dave Davies Real Estate**  
St. Catharines, Ont.  
688-9124

**PRIVATE SALE:** Strathroy. 3 bedroom brick ranch, attached garage, beautiful condition, good location. Paved drive, close to church and hospital. Finished basement. Possession to be arranged. Call or write: H. Jagt, 245-4346, 252 Rapley Street, Strathroy, Ont.

**Broiler breeder farm.** Capacity for 9,000 breeders. Buildings in real good condition. Good home in Niagara Peninsula.

**32,000 cage layers** basic quota. 1 barn automatic feed; 1 barn manual. Both buildings in real good condition. 25 acres land. For further information contact:

**Keith Miller, representing**  
**ROOKE REAL ESTATE LTD.**  
**REALTOR**

220 Broad St. E., Dunnville, Ont.  
Phone: 416-774-7624 or  
416-774-4077 [evenings]

### FOR SALE

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Woodstock, Ontario

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Ontario N5V 2V5  
Tel. [519] 455-7558

## Real Estate

### Small chicken farm

5,250 basic egg laying quota. Excellent 3 storey barn with room for about 20 sows as well. Nice 3 bedroom 1½ storey home. Perfect set-up for young couple to supplement income or a nice place to retire to. Located near Grimsby, Ont., close to everything. Call or write:

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Hamilton, Ont. L9C 3A6  
416-387-0100

**FOR SALE:** Near Calvin Christian School on Hewko St., bungalow, beautifully kept, 3 bedrooms, basement apartment, garage, excellent landscaping. Asking \$43,900. Call **G. Detts** 934-5069

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Located in Southwestern Ontario Town. Excellent Business. Sales approximately \$175,000.00. 2500 sq. ft. building with 3 bedroom apartment above. **MUST BE SOLD.** Try an offer. Call Simon Erkelen at **WM. E. HAJDU** REAL ESTATE LTD. in Norwich, Ontario 519-863-3539 or evenings 519-863-2942

## Employ Wanted

Christian girl, 19 years old, would like full-time employment. Will consider all reasonable offers from farm labour to nursing care. Willing to learn new trades. Reply to Mary Reitsma, R.R. #2, Ingersoll, Ont. N5C 3J5.

Young man, 20 years old, single, experienced in farming, would like to work for a farmer, in a Christian home in Alberta or B.C. Box #4366, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## Help Wanted

### EXPERIENCED SECRETARY

required. Typing essential. Please call Salesmanager, **Triple C Imports** 520 Parkdale Ave. N., Hamilton, Ont. L8H 5Y5. Phone: 416-544-3475.

Experienced single man for dairy farm with pipeline milking. Call 519-467-5473.

**WANTED:** Responsible married man for year round work on a mixed, irrigated farm in Southern Alberta. Start immediately. 2 bedroom home available. Hank Wikkerink, Box 554, Taber, Alta. T0K 2G0 or Phone 403-223-8409.

We are looking for a reliable, conscientious **SALESPERSON**, full-time for wholesale flower route in Toronto area.

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1409 Lorne Park Rd.  
Mississauga, Ont. L5H 3B2  
Telephone: 278-8410

Experienced, dependable, reliable person wanted on modern dairy farm near Drayton. Please phone: 519-638-2832, Albert Vos, P.O. Box 222, Drayton, Ont. N0G 1P0.

Mature person to live-in with family in South Western Ontario to help with household chores and babysit 2 children. Should state salary and live-in requirements. Reply in writing to Box #4364, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Greenhouse help wanted in South Western Ontario. Some experience in flowering and tropical plants helpful. Please reply in confidence to Box #4362, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## Teachers Needed

**Dundas:** Calvin Christian School of Dundas requires a special education remedial teacher beginning in Sept. 1979. Please send inquiries and/or applications to: Mr. Gary Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2 or phone 416-627-1411 (school) or 416-689-6259 (home)

**Hamilton:** The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:

**W.H. Hultink, principal**  
547 West 5th St.  
Hamilton, Ont. L9C 3P7  
Telephone: 416-388-2645

**Ottawa:** Applications are invited for the position of a Grade 1-2 teacher for the Ottawa Christian School, duties commencing March 26, 1978. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

**Winnipeg:** Calvin Christian School invites applications for a teaching position in the primary grades. Send resume or applications to: Mrs. G. Bakker, Box 44, Station F Winnipeg, Manitoba R2L 2A5 Telephone: 204-667-5851

## Teachers Needed

**Smithers & Telkwa, B.C.:** The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for English, French and business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

**Muskoka:** Muskoka Christian School (non-denominational) requires a teacher for a multiple-grade classroom consisting of approximately 15 pupils in grades 1-4. This is a small, two-roomed school offering a creative and challenging opportunity to an ambitious and dedicated person. Please write for formal application and more information to: Mrs. M. Lee, Muskoka Association for Christian Education, R.R. #1, Port Sydney, Ontario, P0B 1L0.

**Orangeville:** Interdenominational Christian School is offering 2 teacher positions. **Experience necessary.** A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

## Cambridge District Christian High School

is taking applications for teaching positions starting September 1979 in our newly - to be completed - facilities. Persons with qualifications or combinations in the following areas will be considered:

**English** **Graphic Arts**  
**French** **History**  
**Geography** **Music**

Address applications and resumes to:  
**C.D.C.H.S. Education Committee**  
P.O. box 244  
Waterloo, Ont. N2J 4A4  
Telephone: 519-745-0171  
John Vanasselt, principal

## The Collingwood and District Christian School

needs a

## teaching principal

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## The Fruitland John Knox Memorial Christian School

invites applications for the position of

## principal

Please address your letter of application with resume to: Mr. K. Wierenga, 374 Book Rd. N., Grimsby, Ont. L3M 2M6.

Want to help establish a new school in the beautiful Kawartha Lakes region? The **PETERBOROUGH CHRISTIAN SCHOOL SOCIETY** is offering a position for a

## Teaching Principal

in its new interdenominational Christian School to be opened in September 1979, D.V. Please forward your inquiries and resume to Mrs. Jane Breukelaar, Box 19, R.R. #2, Ennismore, Ont., K0L 1T0 or phone 1-705-292-9967.



# Classified Advertising

## Teachers Wanted

### Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

### The Orillia Christian School Society

needs **primary and junior grade teachers** for its new interdenominational Christian School to be opened September 1979, D.V. Please send resume with application to: Mr. Hugo Marcus, principal, Box 621, Orillia, Ont. L3V 6K5.

### STRATFORD CHRISTIAN SCHOOL

needs a

### TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

### Edmonton Christian Schools

Our schools are now inviting inquiries and applications for the next school year. We are anticipating some openings in elementary, junior- and senior high classroom positions. These include openings in **kindergarten, remediation, Secondary English and Social Studies.** Applications are also sought for a **K-9 principalship.**

Our school system consists of 4 schools with a combined enrollment of 1100 students. Yet each school is attempting to develop a unique Christian community within. We have been blessed with a fine staff dedicated to working out the distinctiveness of Lordship education. The board has been able to provide fine facilities, positive working conditions and an attractive salary schedule. Educators interested in joining such a team and community effort, are invited to contact us.

Lee Hollaar, principal  
13470 Fort Rd.  
Edmonton, Alta. T5A 1C5  
Telephone: 403-475-2818 (school)

### The Emmanuel Christian Secondary School Association

of  
VANCOUVER B.C.

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

<b>Bible</b>	<b>Math</b>
<b>Fine Arts</b>	<b>Phys. Ed.</b>
<b>French</b>	<b>Social Studies</b>

Applicants must give evidence of a mature christian commitment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

### Victoria Christian Schools

Pacific Christian Secondary School, grades 8-11, requires the services of an experienced secondary teacher. Preference given to teachers with a minimum of 5 years experience and Social Studies as a subject. The major requirement however, is flexibility and a willingness to teach in a number of areas and to become actively involved in a young developing school.

Contact the principal,  
2530 Lionel St.,  
Victoria, B.C.  
V8R 2X8  
or phone 604-592-4112

\*\*\*\*\*

Plans for expansion at Saanich Christian School, grades 1-7, have made possible several tentative positions to be confirmed in the near future. Applications are invited for 1 kindergarten, 1 grade 2 and 1 grade 4 position. Experience and/or training in primary education preferred. Application forms obtainable from:

Mr. Wm. A. Van Dyke  
3150 Balfour Ave.  
Victoria, B.C.  
V9A 1S1  
or phone 604-479-1555 during school hours.

## Teachers Wanted

### Calgary Christian School

requires a

### principal

commencing school term 1979. Applications are invited for the position of principal for grade 1 through 12. The school has an enrolment of approximately 400 students and a teaching staff of 24. Interested applicants please direct inquiries and resumes in confidence to: Mr. G. Vander Veen, principal, or Mrs. J. McColley, board secretary, Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. Phone 1-403-242-2896.

### Fraser Valley Christian High School

requires **immediately** a teacher for grade 8.

### Bible/English/Social Studies

Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

### Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

#### MAJOR AREAS OF STUDY

but especially in:

<b>History</b>	<b>Art</b>
<b>English</b>	<b>Counselling</b>
<b>Science</b>	<b>Learning Assistance Teacher (LAT)</b>

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of **reading, arithmetic, study scales and basic composition.**

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

### Edmonton Christian Schools Principalship

Applications are being solicited for a principalship in one of our 3 elementary-junior Highschools (K-9). The enrollment in this school is near 320 students with 17 full and part-time staff members. This position is also part of a team administration of our entire school system, exercising a vibrant commitment to distinctively Christian education. An attractive salary is offered along with a challenging position in a positive school and home community. Interested applicants contact:

Lee Hollaar, principal  
13470 Fort Rd.  
Edmonton, Alta. T5A 1C5  
Telephone: 403-475-2818 (school)

### St. Catharines Christian Schools

The school society operates two schools with a complete program for 700 students in K - 12 and has 40 full and part-time teachers involved in giving quality education and developing Christian curriculum. St. Catharines offers many opportunities for Christian action and service in church and community. Other benefits include good starting salaries, full benefits, and affordable housing.

### Calvin Memorial Christian School

Applicants are invited for the following positions:

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- \*Junior Teacher
- \*Intermediate Teacher
- \*Music Teacher

Please send letters to: Mr. John Stronks, principal, 300 Scott Street, St. Catharines, Ontario L2N 1J3.

### Beacon Christian High School

Experienced teachers and qualified graduates are invited to apply for possible positions in the following areas:

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**Marian Van Til and Sharon Buwalda**

will present a

**recital of piano duets and works for 2 pianos**

**Saturday, February 10, 1979, at 8 p.m.**

Maranatha Christian Reformed Church, St. Catharines, Ont.

\*no admission charge

*Ms. VanTil teaches music at Beacon Christian High, is organist at the Maranatha Chr. Ref. Church, and gives private piano and organ lessons. Ms. Buwalda, Ms. Van Til's sister, also gives private lessons, is an organist, minister's wife, and former teacher from German Valley, Illinois.*

**The Women's Guild of**

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

invites you to their

**Annual Evening of Music**

February 17 at 8:00 o'clock in the High School gym. Tickets at the door: \$6.00 a family, \$2.50 a person, \$1.50 a student.

**Fifth All Ontario Young Peoples Convention**

**May 18-21, 1979**

**in Peterborough**

There is approximately two weeks left to register, so hurry and get your registration form from your local young peoples secretary.

Former members and friends, we invite you to join us in the celebration of the

**25th Anniversary**

of the

**Athens, Ontario Christian Reformed Church**

**March 3 and 4, 1979**

A social evening on Saturday, March 3, 1979 at 7:30 p.m. in the Centre, 76 Henry St., Athens.

**Thanksgiving services on Sunday, March 4, 1979 at 10 a.m. and 2 p.m.**

An Anniversary booklet is in preparation and will be available at the cost of \$4.00. For accommodation and information contact before February 20, 1979 Mrs. J. Beerda, Box 413, Athens, Ont. K0E 1B0. Telephone: 613-924-2144.

editor: Pete Layer

**LET'S PLAY CHESS**

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1	10

5 3-mover 3 pts. 2-mover 2 pts. 9

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1. The German three-mover, #772, shows one way to avoid a stalemate while trying to checkmate. Please give the one-way solution.

2. Number #773 contains lots of Knight-play. Please indicate the key and threat, if any.

3. The deadline for the February problems will be given next week.

**Calendar of Events**

Feb. 3 Gerald Vandezande explains some of CJL's Christian concerns on the **Doug Hall Saturday Supplement** at 6:30 p.m. on CHEX-TV, Channel 12, Peterborough, Ontario.

Feb. 10 Recital of piano duets and works for 2 pianos by Marian Van Til and Sharon Buwalda in the Maranatha CRC at 8 p.m.

Feb. 15 Gerald Vandezande of the CJL Foundation speaks his Christian mind on **The Doug Hall Show** on CITV-TV in Edmonton and CHEX-TV in Peterborough, Ontario. This same interview will also be shown on: Feb. 22, CKVR-TV, Barrie, 3 p.m. Feb. 22, CFAC-TV, Calgary; Feb. 26, CHCH-TV, Hamilton, 5:30 p.m.; March 1, CKPR-TV, Thunder Bay; March 1, CFCL-TV, Timmins; March 1, CKND-TV, Winnipeg, and March 8, CKCY-TV, Sault Ste. Marie. Please check your local listings or kindly ask your local station when Doug Hall's Show #114 will be telecast. You may also wish to invite your friends, neighbours, and fellow workers to watch these stimulating interviews.

Feb. 17 The Women's Guild of the Hamilton District Christian High School in the gym at 8 p.m.

Feb. 17 Andre Knevel Organ Concert, Central Presbyterian Church, Charlton St., Hamilton, Ont. at 8:15 p.m.

**Christian-Stewardship Services**

**February 14-24** Christian Stewardship Services representative Harry Houtman will hold public meetings in Vancouver, Surrey, Terrace, Smithers, Abbotsford, Agassiz, and other places from February 14-24. For personal counselling in will-making, charitable bequests, etc., contact CSS, 455 Spadina Ave., #210 Toronto. Also in St. Catharines February 9, and Ottawa-Kingston area in early March.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Feb. 9	Feb. 7	Feb. 5 (noon)	Feb. 2 (noon)
Feb. 16	Feb. 14	Feb. 12 (noon)	Feb. 9 (noon)
Feb. 23	Feb. 21	Feb. 19 (noon)	Feb. 16 (noon)

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# Books

## Perhaps it's time to be honest with the Canadian Indian

**Native Rights in Canada**, second edition, Edited by Peter A. Cumming and Neil H. Mickengerg; published by The Indian, Eskimo Association of Canada in association with General Publishing Co. Ltd., Toronto. Reviewed by Arthur G. Tiesma.

The last few years we have heard much about demands made by the natives: Indians, Eskimos and Metis, especially as it concerns claims to the land. Why do the natives lay claim to thousands of acres of land all across Canada?

If I lay claim to a piece of land I need to produce documents indicating my legal title to the property. Can I not produce that evidence, then my claim is in serious doubt if not invalid. What documentation then do the natives have to claim millions of acres of land. As far as any written title deeds go, the natives have none. Yet our federal governments and courts have agreed that natives do have claims to the land not owned or occupied by the natives.

The natives base their legal and historical rights on aboriginal rights, and, in the case of land claims, "possession since time immemorial".

The authors go into detail with regard to the historical development of the theory that natives possess an aboriginal right to the land. The origin of this theory is usually traced to Francisco de Vitoria, Professor of Sacred Theology at the University of Salamanca. In 1532 he gave two famous lectures dealing with the subject in which he claimed that the Indians were the true owners of the land. In 1537 Pope Paul III affirmed this right in a Papal Bull and also the Spanish Government accepted the theory as law. Despite the often mercenary treatment of subjected people, the colonial power by and large did accept and tried to live up to the aboriginal rights.

In North America the aboriginal rights are incorporated in the Royal Proclamation of 1763 which was proclaimed at the Peace Treaty of Paris following the defeat of the French in Quebec. (It marked an end to the seven-year struggle between France and England.) In Canada the natives base their aboriginal rights primarily upon this Proclamation. Their rights have been affirmed by successive Canadian governors, federal governments and courts.

The book is divided into seven parts each of what I will summarize briefly.

"Who is a Native Person?" "While there is at present no definite answer in Canadian law to the question of 'who is a native person...' traditionally both racial and social criteria are combined in the definition" (page 9).

"The Law of Aboriginal Rights": The theory of aboriginal rights is generally accepted and in Canada it is recognized that aboriginal rights predate the Proclamation of 1763 (page 35).

"The Law of Indian Treaties": Here the legal nature of a treaty is examined. It mentions the formulation of treaties and the means of legislative procedure and judicial interpretation.

Aboriginal rights can be extinguished (terminated) by means of treaties or expropriation, at such times, for example,

when the government leases native land to oil companies for exploration. However in this case there still is legal title to compensation. But the understanding of a contract has differed between native and non-native. Often the former spoke little or no English and as a result did not always understand what was going on. At the same time there are instances of cheating by the non-native.

Since confederation treaties have been numbered, the last treaty No. 11 being signed in 1921. It should be noted that treaties were usually made when the government needed land for mineral resources, as was the case with the Northern Alberta Treaty No. 8 (1898) when gold was discovered and Treaty No. 11 when oil was discovered in the N.W.T. in 1921. Up to the present the government has yet to fulfil the terms of these two treaties. Yet today the government is pressing the natives again, especially in the Yukon with regard to the Alcan pipeline, for a land claim settlement.

"The Historical Pattern of Dealing with the Native Peoples of Canada": This part is the longest in the book. In it the editors deal province by province with the treatment of natives by

both provincial and federal governments and by the courts.

"Some Current Issues in the Law of Native Rights" deals mainly with hunting and fishing rights - the legal basis for these right and court interpretations of these rights. In this section ownership of reserves as well as mineral resources on the reserves are also discussed.

"Alternative Solutions for the Settlement of Native Rights" deals with the U.S. Indian claim commission, its operation, its purpose and its benefits to the native people.

Following the Conclusion and Summary are Appendices such as the Royal Proclamation 1763, different treaties, reports by Royal Commissions, and a speech by Prime Minister Trudeau on Aboriginal rights (1969).

The editors point out that the attitude of the Federal Government is not one of justice but one of paternalism. The natives are treated as children. It is hoped that in the process of maturing they will acquire a "white mind" and be assimilated into the non-native society, thereby solving a problem which does not want to go away. No other group of citizens in our society is as regulated, controlled, but yet as neglected as the natives.

## Urban renewal through missions

**Apostles to the City** by Roger S. Greenway, published by Baker Book House, Grand Rapids, Mich., 1978; 96 pp; price \$3.95. Reviewed by Ken Verhulst.

A key to the author's concern in this book is found in his statement in the Introduction: "The only conclusion we can reach is that at no time in history has it been more true than now that he who wins the city, wins the world. For Christians this makes the development of a biblical and relevant urban apostolate a matter of primary concern" (p. 11).

Dr. Greenway draws on his years of service as a missionary to Ceylon and Mexico, and now as Latin American secretary for the Board of World Missions of the Christian Reformed Church, to provide examples and statistics to support his position that the city presents the church with its greatest challenge for mission and ministry. Not only in North America, but around the world, cities are the centers of economic, cultural, and political power. Increasingly, they are also the centers of population, with urban dwellers outnumbering those who live in the country in almost every major nation. In many instances, particularly in third world countries, living conditions in the cities are already terrible, and the forecasts are that it will only get worse as populations grow. At the same time, the church has often deserted the city because it is an unfit place for "decent, Christian people" to live.

It is this situation which moves the author to challenge the Christian church to accept the call to be apostles to the city, sent to the city with the whole gospel for the

whole person. "As the cities go," he writes, so go the nations, if winning the nations to Christ is our assignment, to the cities we must go" (p. 27).

Most of the material in the book was originally prepared for the 1976 Baker Mission Lecture series at the Reformed Bible College. The six chapter headings are: "Jonah: Hope for Doomed Cities"; "Jeremiah: How to Be a City Saint"; "Nehemiah: The Secret of Urban Renewal"; "Barnabas: The Making of a Missionary Church"; "Paul: The Urban Strategist (His Message)"; "Paul: The Urban Strategist (His Method)".

The best chapters are the first, second, and fifth. In them the tendency to use Scripture as a text for mission strategy is less pronounced. Certainly the Bible guides us in the conduct of our apostolate to the city, but not in the way of giving us examples of mission strategy which we can transfer directly to the contemporary urban situation. In proclaiming the gospel, the Bible provides the principles of missions, but not particularly the methods of missions.

From the perspective of this reviewer, the strength of this book is not found in the biblical insights gained from it (although chapter one on Jonah is good in this respect). The value of the book lies in the illustrative material and the practical concerns for urban mission. This makes the book interesting and easy to read. It will, hopefully, attract a good number of readers. For those who read it will surely come away from the book with a greater awareness of the need and challenge of speaking for God to the city. And the church today can use a lot more of that awareness.

The cornerstone of native claims is the aboriginal right to the land. Yet, in Prime Minister Trudeau's speech in 1969 (already referred to) he dismissed aboriginal rights as unfitting in today's society. Because of subsequent court decisions the government had to reverse its stand but its reversal was one of necessity rather than of justice. The present (federal) government has yet to state plainly that it will accept and honor aboriginal rights.

The natives face an uphill and confusing battle to gain recognition of their historical and legal claim especially since confederation when the provinces also became involved in the treaty making, along with the fact that provincial courts make decisions with regard to native rights. They need all the assistance they can get and this book is an excellent source to come to understand the

basis for the just aspirations of the native people.

The editors conclude by saying that "The immediate recognition of aboriginal rights would afford the opportunity to achieve a universally desired social policy. The concept of a fair and equitable legislative solution, negotiated in consultation with the native peoples is both realistic and consistent with the Canadian sense of Justice" (page 280).

The book makes for interesting reading although at times it becomes tedious as a great number of different laws are examined in detail. It is a study book, valuable for understanding the legal basis for native claims and the problems the natives face in establishing their claims. It would be an asset in our schools as a springboard for studies and essays in the history and rights of the native peoples.

## The true story of Carl Perkins

**Disciple in Blue Suede Shoes**, by Carl Perkins, with Ron Rendleman; photos by Gravemann and J. Phillips; published by Zondervan Publishing House, Grand Rapids, Mich. 1978; 146 pages. Reviewed by E. Sneepe.

The summary of this book could read: The repeated conversions of Carl Perkins, or God's strength overcoming man's weakness.

Carl Perkins writes in the front of his book: "I dedicate this book to its true author: Jesus Christ." With his family's help and encouragement, and with the assistance of Ron Rendleman, an evangelist, in organizing and reworking the material, the book was completed.

Carl's life had a very humble beginning in a three-room shack in Lake County, Tennessee, where he joined his sharecropping family in picking cotton at the age of four.

At the age of fourteen, he left school and formed a band with his two brothers and a friend. They played country music with a black-man's beat. Carl composed songs, which have become fa-

mous through Elvis Presley and Johnny Cash. "Blue Suede Shoes" and "Daddy sang Bass" are a few examples. Carl performed with the Johnny Cash show for ten years.

However, fame for Carl Perkins was not a blessing. Liquor supplied freely at performances soon turned him into a serious alcoholic. His mother's faith, his loyal, loving family and friends, were not enough to change his life style.

The book is written honestly, giving details of his repeated failures. But in 1966, Carl Perkins finally turned his life over to the Lord and became a witness both in song and personal testimony.

**Disciple in Blue Suede Shoes** is easy reading as far as terminology is concerned, but it is difficult to find sequence in it. The experiences he describes jump from 1967 to 1955, and from childhood (chapter 3) to 1953.

The illustrations are interesting and add to the content of the book. I would recommend **Disciple in Blue Suede Shoes** especially to young readers, who enjoy contemporary country and gospel music.

# CALVINIST CONTACT

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